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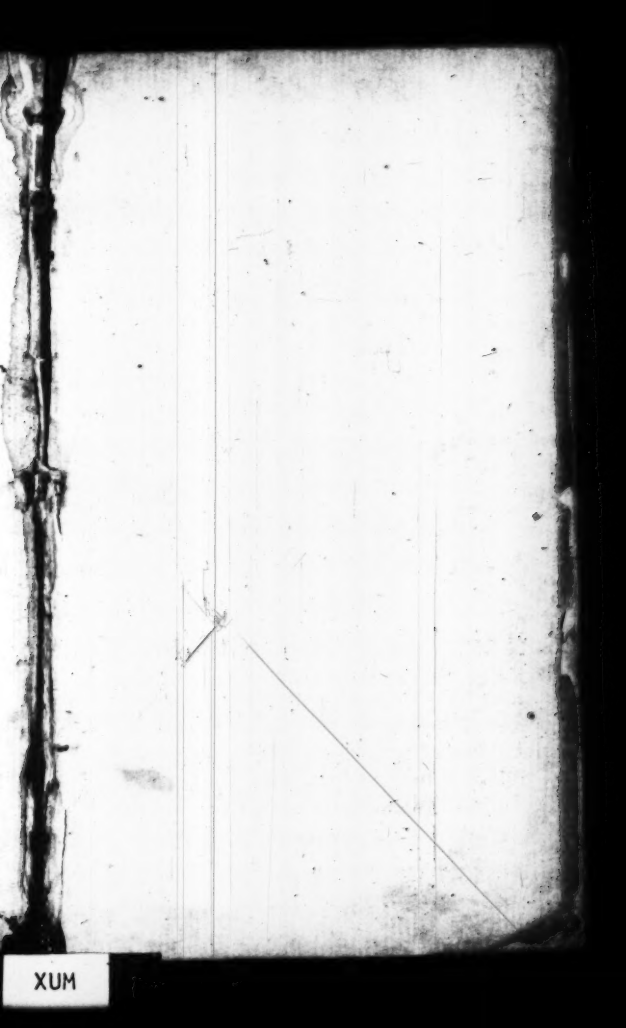
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XUM

AN ANSWER TO THE *Provinciall Letters*

Publiſhed by the

JANSENISTS,

Under the Name of

Lewis Montalt,

Againſt the Doctrine of the

JESUITS

And School-Divines:

Made by ſome Fathers of the Society in FRANCE.

There is ſet before the Anſwers in this Edition, *The Hiſtory of Janſeniſme*, and at the end, *A concluſion of the Work*, where the Engliſh *Additionalls* are ſhewed to deſerve no Anſwer; Alſo an *Appendix*, ſhewing the ſame of the Book called, *A further Diſcovery of Jeſuitiſme*.

Printed at *Paris*, in the Year, 1659.

The PREFACE to the READER.

A French man not long since, under the counterfeit Name of *Lewis Montalt*, printed Satyricall Libells, which he called *Provinciall Letters*. His main drift was to establish the Heresie of *Jansenius*; that is, that Heresie, which denieth Christ to be the Redeemer of all men; and among other Enormities teacheth, that God commandeth things that are impossible, not onely to Sinners, but even to the Just. This, I say, was his main drift; for this was the occasion of his writing; with this his first Letters begin, in this he chiefly labours, and with this his last Letters end. Yet to cloak this foul design with a pleasing out-side, he often makes Profession of sincere Faith, and of great Reverence to the Sea Apostolique; and condemneth verbally the Five Propositions of *Jansenius* censured by the Church as Hereticall. Yet this he doth so as still to excuse *Jansenius* his Doctrine and the

Janseniſts from Hereſie. He would be thought to drive at nothing, but (the old pretence of Innovatours) a *Reform*, in correcting abuſes and errours crept into Divinity-Schools, eſpecially among the Jeſuites, and by their means into the Church of Chriſt. All this he doth with Raillery and Merriment.

The unwary vulgar, glad to make merry at any mans coſt, ſported with his Letters; not marking, that whileſt they were invited to make a jeaſt of Charity, it was that they might loſe their Faith in earneſt. But the Learned, and all thoſe, who with a ſober judgement could ponder things right, were ſtruck with a horrour at theſe ſcandalous Libells; and fearing the ſad events, which theſe prophane *Railleries* did bode, thought themſelves obliged in conſcience to ſuppreſſe them. For this reaſon theſe Letters were forbid to be printed in *Paris*, and the Parliament of *Aix* in *Provence* commanded the Seventeen firſt Letters (for the Eighteenth was not then come out) to be publiquely burnt by the Hang-man, the 9. of February, in the year 1657. On the 13. of *July* in the ſame year, the Archbiſhop

of

of *Machelen*, Primate of the *Low-Countreys*, (to ſecure his Subjects) gave his Approbation to the Anſwers of the Provinciall Letters: and a Moneth after, to wit, on the 13. of *Auguſt* the Vicar Generall of *Liege* did as much. And on the 6. of *September* then next enſuing, the univerſall Paſtour of the Church, Pope *Alexander* the Seventh now ſitting, condemned all the Eighteen Provinciall Letters, under the Penalties ſpecified in the Councell of *Trent*, and the Index of *Forbidden Books*.

Theſe infamous Letters then, branded with the ignominy of ſo many Cenſures, and baniſht all Catholique Countreys, came for their refuge into *England*. And they found a Tranſlatour, who either for his hatred to the Catholique Church, or private ſpleen to the Jeſuites, or for love of Janſeniſme, or for deſire of gain, (for nothing ſells better then a Libell) ſet them out in an Engliſh dreſſe: And that they might the better pleaſe thoſe ears, which itch to hear ſomething againſt the Jeſuites, he baptized them by a new name of *the Myſtery of Jeſuitiſme*; it being common to Fugitives that are forced

to flye their Countrey, to change their name.

And the good Translatour presumed so much of his own Work, that in the Preface to his first Edition he could not hold from prophesying in his own praises, and telling us, what a strange Metamorphosis there would follow in the world upon reading these Letters done by him into English. For speaking of his Book he saith, *It must needs work a strange alteration in mankinde.* What? *Alteration?* This. The Jesuites hitherto by all men held in esteem for Learning and Vertue, (if we believe this Translatours Poeticall Prophesie) *will be looked on hereafter as the most abominable and despicable thing in the world.* Surely this man taketh the Jesuites for an Army of Philistims, which he is to conquer with the Jaw-bone of an Asse. But Good Mr. Translatour, do you indeed think as you say? The world hath thought the Jesuites men of some worth. The Wisest of our Age have given them commendation; they have had learned Adversaries, both Protestants and Catholiques, who opposed them so as not to despise them. Their Industry hath travelled

velled through all Sciences, as well as their Charity through all Nations. Their Books are honoured in all Libraries; and their Persons reverenced in all the Countreys, Cities, and Towns, where Catholick Religion is in esteem. Must all the world now change their judgement? and must they that have hitherto had a good repute, *be looked on hereafter as the most abominable and despicable thing in the world?* But Why? How? by What Means must this *strange Alteration* be wrought in Mankinde? let's hear,

Quid dignum tanto ferret hic promissor hiatu.

The reason is, because a French man, whose Letters this Translatour hath done into English, saith so. But who was that French man? A man that by his own confession is no Church-man, no Priest, no Doctour, no Protestant, no Catholique. A man, of whom all the good that's known, is that he can write a Libell well, and challenge others boldly; without ever heeding whether what he saith be true or false, Catholique or Heterodox, sense or non-sense. A man, that's ashamed of nothing, but of himself; for in all his daring Propositions he dareth

not

not say who he is; in all his desperate adventures he will not venture to shew his face.

And shall such a man as this *work that strange Alteration in Mankinde?* Shall a Libell be able to sway the judgement of the Wise, and ballance all that the Light of Reason can dictate to the contrary? The Catholique Church is full of men of all ranks and conditions, Rich and Poor, Noble and Ignoble, Religious and Secular, Souldiers and Gown-men, who from their childhood to the severall ages they are now in, have been familiarly acquainted with the Society, and had the first Tinctures of Learning and Vertue under them; must they now all change their judgements, and *hereafter* count the Society *the most despicable and most abominable thing in the world*, because a French Libell turn'd into English speaketh them to be quite contrary, to what the world knoweth them, and seeth them to be? *Ad populum phaleras.* The world, as old as it is, is not yet come to so doting an age, as to think they must rather believe an infamous Libell, then their own eyes, their own reason, their own long experience;

ence. The effect sheweth what spirit animated the Translatour in this Enthusiasme. 'Tis two years since the Book hath been out, and the world hath seen no alteration wrought by this Work: the Jesuites have not lost one Friend by means of it. Had this Letter-writer endeavoured to keep within compasse, and to shew us that the Jesuites are not all such Saints, but that there are some faults in their lives, and that their Doctrine is not all so Sacred, but that some opinions of theirs may be impugned, and some reprehended, he might have been believed: and the Jesuites themselves, though they would have resented it, that their faults should be blazed about the world without necessity, yet they would have acknowledged, that they are not impeccable neither in Doctrine nor Manners. 'Tis a priviledge reserved for Heaven, that no faults can there be found: here on earth that Community is happiest, which hath fewest faults: none are without all fault. But to taxe the Jesuites Doctrine generally as a *monstrous Source of all Irregularities*, and their Persons as *the most abominable and despicable thing in the world*,

that

that is a meer Paradox, which begets a disbelief, giveth it self the lye, and by saying too much saith nothing. Over-reaching praises are laughed at, and too excessive reprehensions are scorned by all wise men.

The Jesuites have many that reprehend them, and so have all those that are eminent, and seem to overtop others in whatsoever it be. For Glory and Envy are Twins; one is never borne without t'other. Honour should be, but in our Age Detraction is, the shadow of Vertue, which darkens its Lustre: Calumny alwayes lodgeth over against Piety, to spy her Actions and defame her Glory. It was a Fable, that there was a *Momus* among the Gods in Heaven; but it is not a Fable, that the *Heroes* of this world are never without a *Momus*, to censure whatsoever they do. But as the Greek Proverb saith, ῥᾴδιον μὲν μωμᾶσθαι μιμεῖσθαι δυσχερές, it is easie to play the Momus, easie to reprehend, but hard to imitate; so I say to these Censorian spirits, Let them mend what they reprehend. Let them do something like that, which the Jesuits do; and see, whether they can do

do it, and not fall into more faults, then the Jesuites do. Let them employ as many hundred Masters in teaching Grammar, Poetry, Rhetorique, Arithmetique, Mathematiques, Philosophy, Divinity Positive and Speculative. Let them trace the Jesuites scattered over the face of the whole earth, in all the Nations on which the Sun doth shine, for to convert Infidells. Let them Catechize, Preach, Administer Sacraments, visit the Sick, attend the Hospitals and Prisons, comfort the Poor, direct Soûls in all states: let them write as many learned Books, as the Jesuits do; and then let's see, whether they can do all this without deserving a Censure oftner then the Jesuits do. They that reprehend others, ought to be themselves irreprehensible; at least in that which they censure. And yet this is the Jansenists misfortune, that they reprehend the Jesuits Books; and scarce have yet set out one (of the many which they have printed) that is not censured.

But there is difference betwixt censure and censure. The Jansenists censure the Jesuits Books, and the Catholique Church censures the Jansenists Books. The Jansenists

seniſts censure the Jeſuites *Morall*, and the Church censureth the Janseniſts *Faith*. The Janseniſts set out Libells againſt the Jeſuites, and the Church thundereth Anathema's, in the Popes Bulls, againſt the Janseniſts. So different are the Cenſures. Yet this is not all. The grand Difference betwixt the Cenſures is, that the Cenſures, which the Church layes on the Janseniſts, fall on their reall Crimes: but the Cenſures, which the Janseniſts give the Jeſuits Doctrine, is grounded on falſe imputation and meer Calumny. This is clearly ſhewed in the Book, which here is anſwered. All the whole Book of the *Provinciall Letters*, which casts ſo much durt on the Jeſuits, that the Tranſlatour calls it *The Myſtery of Jeſuitiſme*, is a falſe and groundleſſe Cenſure, given by an Heretique to Doctrine, which hath the generall Approbation of Schools. When I ſay an *Heretique*, I would not have our Proteſtants of *England* think themſelves concern'd. I underſtand the *Janſenian* Heretique, who diſſents as far from the Proteſtant, as he doth from the Catholique. This then is the aim of theſe Anſwers, to ſhew that the Cenſures, which

which the Provinciall Letters lay on the Jesuites Doctrine, are groundlesse Censures, and false Calumnies, and meer Impostures: and so the Translatour hath his *Mystery* revealed. It is but a Pacquet of lying Letters, which he calleth the *Mystery of Jesuitisme*; he might better have called it the *Misery of Jansenisme*. For it is the greatest misery of the world to be reduced to such streits, as that one cannot say any thing, either for himself or against his Adversary, which is not false. Now this is the Jansenists case.

This being so (as the Reader will finde it so) it appeareth how unreasonably the Translatour vomits up so much gall in the end of his Preface, in making a disgracefull Character of the Jesuites; where he concludeth that the Jesuites are to be looked upon as *the Vermin of all Humane Society*. I do not desire to use foul language; yet if I may use this term of *Vermin* to any Christian, I conceive it cannot agree with any man so well, as with the Authour of the Provinciall Letters. For who is the *Vermin of Mankinde* in matter of Faith, but he that denieth, that Christ is the Redeemer of all men; and so open-

a eth

eth a way to desperation, and neglect of Christian duty? This *Montalt* doth. Who in matter of Learning can be called *Vermin*, rather then the Writer of Libells against Learning? who is but a Scold in print, and like a Moth, doth but corrode and disgrace learned Books; or like a Fly sucks at others sores; or like a Serpent, extracteth poison, where he might have suck'd honey. This *Montalt* doth. Who in civill community can be termed *Vermin*, but the Detractour? This *Montalt* is evidently proved to be, and so was he judged by the Parliament of *Aix*. Finally who among all men, noble and ignoble, deserves the name of *Vermin*, as unfit for any humane Society, either Christian or Heathen, but the Liar? This *Montalt* is convinced to be. Now if the Authour of the Provincial Letters deserveth these Titles, his Translatour may judge, what part of these commendations reflects on him. I will not deal him any part; all I say as to him is, that I am sorry to see him mislead, and I wish him hereafter a better employment to practise his pen on, then the translating of condemned Libells.

Now

Now as to the Reader, to give him some short account of this Work, it containeth severall Pieces made by the Jesuites in *France* in Answer to the Provincial Letters, which though our English Preface-maker despises, yet they do unanswerably convince the Letter-writer of being an arrant cheat, and of falsifying Authours. I will not say much of the Particulars, because I have put to the severall Pieces, Prefaces and Arguments, which may direct the Reader. Some Pieces are added in this Edition, as the History of Jansenisme, the Answer to the Reply made in Defence of the Twelfth Letter, the Answer to the Seventeenth and Eighteenth Letter, and another inserted, in the Second English Edition, betwixt the Seventeenth and Eighteenth: Also the Conclusion of the Work concerning the Additionalls. These Pieces either not being at all made in *France*, or not come to my hands, I have supplied. The rest is taken out of the French Answer made by some of the Society, with little alterations; which are noted in the places, where any considerable change is made.

If these Answers seem to have something too much of the *Piequant*, the Reader will reflect, that 'tis necessity, which putteth the Author on that strain. The light of nature teacheth, that he that wrongfully impeacheth an innocent person, giveth him right to challenge his Accuser of unjust dealing. 'Tis no incivility to call that man an Impostour, a Cheat, a Liar, who by grosse calumnies, and notorious falsities is proved to wrong another man. The Authour of the Provinciall Letters begun first, and treated the Jesuites as Sycophants, as Corrupters of the Doctrine of the Church, as Abettours of all sorts of Crimes. The Jesuites argue him of falsly calumniating them and their Authours, of Forging and Imposture, of wrongfully taxing good and solid Doctrine, whileſt in the mean time he venteth Heresies. If this seems hard, he must thank himself; 'tis but a just retorting on him those terms, which he unjustly cast on the Society, and on all School-Divines. This I thought fit to advertise the Reader of.

All the favour I desire is, that the Learned Reader will shew no favour to either

either side, but as an equall Judge hear both Parties; and (if he have leisure to view the Authours) I entreat him to do Truth so much right, as to say what he findes. For example, the Doctrine of Probability is by the Authour of the Provinciall Letters, called an Invention of the Jesuites to palliate crimes, and give scope to Libertines. The Jesuites answer, that the Doctrine of Probability is no Invention of theirs; they cite for that Doctrine a great number of learned Authours, none of them Jesuites, and many of them dead, long before the Jesuites were in the world. That which here I desire the Learned Reader to do is, to examine the Authours which the Jesuites produce for this Doctrine, and as they finde them cited, so to pronounce who is the cheat and who hath wronged t'other.

This I desire of the learned. For the unlearned, or those that will not take the pains to look into Books of Divinity, I expect so much reason at their hands, that they will not prejudicate; but rather credit the Answers here given them by men of known worth (who cite their Authors, and give their reasons) then an idle Pam-

phleter, who bringeth neither reason nor authority for himself; but with a presumptuous boldnesse, professing himself to have no skill in Divinity, undertakes to censure all Divines.

As for those Readers, who are bred to such *Idea's* of Catholique Religion, that they confound *Rome* and *Babylon*, the Pope and Antichrist, Saints and Idolls, Sacraments and Sacriledges, to whom a Jesuit and a Monster are two words that signifie the same thing; for those, I say, I commend them to the Man in the Moon to cure their Phrensie. When they have either more wit, or lesse passion, they will accuse those who lead them into illusion, and abuse their ignorance to make nonsense of their Faith. This Book hopes no favour, nor fears no censure from such. 'Tis not meant for those, that either cannot, or will not judge right. 'Tis presented to the impartiall Readers, either Protestants or Catholique; who when they have read it, will (I hope) finde satisfaction: for 'tis a satisfaction to upright mindes to see Impudence put to a just confusion, and Innocency defended.

THE

THE HISTORY OF JANSENISME.

BEcause it will be necessary for the understanding of this Work, to have some generall Notion of the Transactions in matter of *Jansenisme*, I have taken some pains to gather together those things, which I hope will satisfie the Reader. And for to make the Relation Authenticall, I have not taken any thing on report onely, or out of those Authours who have made Invectives against the Jansenists; but out of the Publique Acts known to the whole world, or out of the Jansenists own Writings. If the things that I set down be scandalous Enormities, I hope the Reader will judge, that the blame ought not to reflect on Catholique Religion. In the Primitive Church there were dives Heretiques, Ebionites, Marcionites, Nicolaites, and others, whose Maximes lead men to most foul Crimes: yet the Primitive Church had not then the lesse fervour and sanctity, nor now the lesse esteem, for their impieties. As that age, so this and all others are to be judged of, by the piety of the faithfull, not by the impiety of those, whom pride hath made Rebells against Christ and his Church.

Had

Had the Jansenists been members of the Catholique Church, they would never have taught Doctrine against the Church. But by teaching and professing this Doctrine, *exierunt ex nobis*, they are *gone out*, and the Catholique Church remains no more responsable for their lives or Doctrine, then for *Arius*, *Nestorius*, or any other Heretique. This I thought fit to advertise the Reader of, that he be not scandalized, and measure the Church by those, who are not of the Church, but are her declared Enemies.

This premised, I come to the History it self. There are then three Persons, who may be looked at, as the main Authours and Abbettours of the Heresies, which are now commonly understood by the name of *Jansenisme*; of whom the three following Paragraphs shall treat.

§. 1.

Of the Abbot of St. Cygiran, *commonly called* San-Cyran.

In the Year of our Lord 1638. on the Fifth Day of *June*, *Lewis* the Thirteenth, King of *France*, granted a Warrant for the apprehending of *John du Vergier de Hauranne*, Native of *Bayonne*, commonly known by the Title of *Abbot of St. Cyran*, and *Claudius Seguenot* an Oratorian Priest. This was done by the King, upon Information given to his Majesty of the scandalous and false Doctrine, which these two persons did sow, as well in *Paris*, as other places of *France*, to the perversion of the Catholique Faith, and subversion also (as *Monsieur Marande*

vande * proveth it) of the State of *France*. *San-Cyran* therefore being apprehended, (for of *Seguenot*, I intend not to ſpeak) was carried Priſoner to *Bois de Vincennes* near *Paris*, all his Papers being ſeized on, and ſtrict Information taken of thoſe who were known to be conſcious of his Doctrine, and particularly of his Diſciples, which lived to the number of about Twenty together in the Houſe of *Port-Royall*, ſome ſix or ſeven leagues off *Paris*. This *Port-Royall* is a Monaſtery of Nuns, committed to St. *Cyrans* direction by the Biſhop of *Langres*, deceived, as he ſince profeſſed, by the opinion he had of *San-Cyrans* Sanctity: But the Diſciples I ſpeak of were men, who in a Quarter joyning to the Nuns Monaſtery, were brought up, according to the principles of that Doctrine, which now beareth the name of Janſeniſme. There is alſo another Houſe called *Port-Royall*, in the Suburbs of St. *James* at *Paris*; which ſometimes is meant by *Port-Royall* in this Treatiſe; the Nuns whereof, and their Directours, hold the ſame ſtrain of Doctrine with the other.

San-Cyran then being Priſoner in the *Bois de Vincennes*, and the Informations fully made by the Commiſſaries and Judges deputed by the King and the Archbiſhop of *Paris*, he was found evidently criminall in divers points, which concerned the Catholique Faith, and the Doctrine of Chriſtian Duty. The Judges inclining to mildneſſe, would not proceed to rigour againſt him,

* *See his Book entituled*, Inconvenients d'Eſtat procedans du Janſeniſme.

him, but by the Kings advice a Paper was preſented to him, containing the Catholique Doctrine contrary to his Maximes; which if he would have ſigned and promiſed to obſerve, he had been ſet free. But the Abbot, notwithſtanding he had the impudence to deny all that, of which by evident witneſſe of irreproachable perſons, and by his own Letters, as likewiſe of his Friends to him, he was convinced, yet he would not be brought to ſign the Catholique Articles; but choſe rather to remain Priſoner, then by profeſſing the Catholique Faith, to unſay in publick what he had privately taught. Some time after, the King, who now drew towards an end of his days, reſolved to cloſe up his life by a Royall act of Clemency; which was the freeing of priſoners, and recalling exiles from their baniſhment. He had very great difficulty to reſolve on the liberty of *San-Cyran*; but being ſollicited by many of the Abbots Friends, who undertook for him, that he ſhould never meddle with writing, or ſpreading his venomous Doctrine, at length his Majeſty condeſcended, that this Abbot alſo, among others, ſhould be ſet at liberty. But the King was no ſooner dead, but that *San-Cyran* fell to his old trade of venting his pernicious Maximes, and laid down the draught of the Book now called *Frequent Communion*; which though he never lived to ſee finiſhed, yet it came out afterward under the name of *Arnauld*, a Doctour of *Sorbon*, of whom we ſhall ſpeak in the third Paragraph.

All this relation I have out of the Book called *the Progreſſe of Janſeniſme*, dedicated to the Chan-

Chancellour of *France* by *Monsieur Preville*, and printed in the year 1655. In which Book is contained the whole Information made against *San-Cyran*, by persons of worth, who were acquainted with him, and who having answered upon oath to the Interrogatories made by the Justice, did at length every one of them sign what they had deposed. Now out of this Authentique Information, (the Originall whereof is in *Clermont* Colledge, and may be seen by any man that will) I have taken that which I thought sufficient, to set down what kinde of Doctrine this man vented. I conceive all is not yet known. For *San-Cyran* above all his other Maximes perpetually inculcated to his Confidents, *That they should be sure to keep secret what he taught them; That if they spake of any thing, he would deny it; and that if ever they were examined about it, they should deny all, even upon oath.* His conscience dictated so clearly to him the malice of his Maximes, that he was ever most unwilling to deliver his Doctrine by writing; and when he could not avoid writing, he endeavoured to be obscure, and commanded those that received his papers, to burn them as soon as they had read them. Yet his Friends were not so faithfull to him, nor he to himselfe, but that many of his Writings and Letters either to him or from him, were kept, and since discovered: all which make a great part of two Books *in Quarto*; and out of them, as concerning *San-Cyrans* Doctrine take what followeth.

Firſt then for himself he teacheth, That he hath

hath his Mission from God, That God giveth him particular Lights, to know the Interiour of men; That he learneth not his Maximes in Books, but in God, and that his conduct is in all things according to the interiour instincts, which God giveth him.

Secondly for the Church and its Members, he maintaineth, that the Church is not now the same which Christ planted; That for these six hundred years last past the Church is quite corrupted in Manners, and not onely in Manners, but also in Doctrine; That God himself destroyeth the Church; That the Bishops and Pastours of the Church that now are, are destitute of the Spirit of Christianity, of the Spirit of Grace, and of the Spirit of the Church: That the Religious Orders, and other Spirituall men of these times, understand not the Gospell, nor the wayes of Christ; and that he onely hath the true light of the Gospell, and perfect Intelligence of the Scriptures; That the Councell of *Trent* was made by the Pope, and by School-men, who have much changed the Doctrine of the Church; That School-Divinity is a pernicious Science, which ought to be destroyed; That St. *Thomas* hath corrupted Divinity by Humane Reason; That the Jesuites ought to be destroyed, as most domageable to the Church of God.

Thirdly, for what belongeth to the Commandments, he denieth, That all just men have sufficient Grace to keep them. Further he maintaineth, That every just person ought to steer his actions according to the interiour motions, which

which God giveth him, though contrary to the exteriour Law; and this he maintaineth even in Murther, for the committing whereof this interior instinct is warrant enough. And according to this Doctrine he maintaineth in his Book called the *Royall Question*, That men may lawfully kill themselves, and that many times they are bound to kill themselves. The Reader will note, that this last *Tenent* of killing ones self is not mentioned in *the Progresse of Jansenisme*, as the rest are; but he defends it in his Book of the *Royall Question*, as I said. But I have here set it down for the similitude it hath with the precedent point.

Fourthly concerning the Sacraments he teacheth, That Confirmation and the Sacrament of Orders, and Episcopall Consecration, that is the making of a Bishop, blots out all sins, *quoad culpam & poenam*, like Baptisme: That the Sacrament of Confirmation is more perfect then Baptisme, hath more force and more efficacy, and requireth no other dispositions: and therefore that a man in Mortall Sin hath no need of Confession for to receive the Sacrament of Confirmation. That Venniall Sins are not matter sufficient for Absolution: That perfect Contrition is absolutely necessary for the Sacrament of Penance: That Absolution is to be deferred a long time, till the Penance be first fulfilled: That by Absolution the Priest doth not forgive sins, but declare them forgiven by sorrow and penance: That it is not necessary to confesse the number or *species* of Mortall sins, if the Contrition be sufficient. That the Holy Communi-

on hath more force to forgive sins, then the Sacrament of Penance; That the frequenting the Sacraments of Confession and Communion is oftentimes more hurtfull, then profitable; That the calling on the Name of Jesus is as efficacious, as the receiving of the Holy Eucharist.

These, and many other like these, are the Maximes of *Sau-Cyran*; which are Authentically set down in the Information taken of him, and to be seen in *the Progresse of Jansenisme.*

Now that which gave this unfortunate man credit, and made all that he said to be esteemed good and holy, was his Exteriour appearance, which seemed to breath nothing but Sanctity. He was a person of a sad look, stern countenance, austere carriage, and disposition Hypochondriacall, which the ignorant people interpreted to be the rigour of Penance; attributing that to a profound Sanctity, which in him was nothing but either Nature or Hypocrisie. The esteem which the world held in him, bred in him such a height of pride, as made him contemne all that was ordinary. His usuall saying was, That *the ordinary way was for ordinary people.* For himself he dream't of nothing, and talk't of nothing, but the Ancient times, the Fathers, the Primitive fervour of the Church, to which he would reduce the World; whose universall Darknesse and Errours he did often bemoan, presuming himself to be the onely man able to redresse all that was amisse.

He was so bold as to assever to the Abbot of *Prieres*, that if he would give him Fifteen or Twenty young men, who had never received impression

pression from other Masters, if they would follow his Instructions, in the space of six moneths, he would make them compleat Divines: And of his Book, called *Petrus Aurelius*, he was so vainly conceited, that he said, It was the best Book that had been made in the Church these six hundred Years past, though it be a condemned Book; in which, among other grosse absurdities, he teaches, *That a Priest loseth his Priesthood by committing a mortall Sin:* which is one of *Wielif*'s Heresies, and as great a foolery, as if one would teach, that a Christian is unchristned by a mortall sin. Thus his Austerity, which was partly naturall, partly affected, got him the opinion of Sanctity; and that bred in him a pride and arrogance fit for an Arch Heretique. All this, and much more concerning this Abbot of St. *Cyran*, is to be seen in the Information above-mention'd.

§ 2.

Of Jansenius.

Cornelius Jansenius, of whom the late Heresie took its name, was by birth a Hollander of *Leerdam*, but Student of the University of *Louvain*, where, in the Year 1619. *Octob.* 24. he proceeded Doctor. He was ligued with the Abbot of *San-Cyran*, (of whom we have spoken) in a most strict amity, and kept perpetuall correspondence with him, giving him continuall account of his affairs, and making him sole Arbiter of all his Thoughts, all his Studies, and all his Designes. He oftentimes visited *San-Cyran*, and

conferred with him: he hath helped *San-Cyran* in furnishing him with matter for his *Augustus*; and was also helped himself by him in his Sermons and publique Speeches, which *San-Cyran*, as being the abler Preacher, sent him out of *France* upon every occasion. All this appears by his Letters to this Abbot, which make up a main part of the Book called, *The Birth of Jansenisme*, and were found in the Abbots chamber, when he was seized on.

Out of the same Letters it also appears, that *Jansenius* had suck'd in all the poison of that Heretique: for he also despiseth School-Divines, as Babblers; is disgusted with St. *Thomas* no lesse then St. *Cyran*; and relisheth nothing but Antiquity. But above all he hates the Jesuits; against whom he laboured almost perpetually, writing Libells against the Society, (that it is not to be wondred, if his Disciples follow the same strain) carping at their Doctrine, defending such as apostatized from their Order, incensing and exasperating all men against them, that possibly he could, and lastly not forbearing even to censure the Pope himself for having canonized St. *Ignatius* and St. *Xaverius*.

Furthermore it appears by the same Letters, that he had no small inclination to favour Heresie. For of *Marcus Antonius de Dominis*, one whom all the world knows of an Arch-bishop of *Spalato* to have become an Apostata, and pernicious enemy of the Church, first in *Holland*, and afterwards in *England*, he writeth, that his Doctrine was in a manner Catholique, save only where he touched on the œconomy of the Church, and

and shews, how much he was afraid, lest the University of *Louvain* should have required him to write against the said Archbishop. Besides, he speaketh very favourably of the Synod of *Dort*, where, although rigid Calvinisme was established, yet he feareth not to pronounce of the Doctrine of that Synod, that *it was almost all Catholique.*

But that which is most of all remarkable, and likewise most apparently discovered in these Letters, is the *Grand Design* concerted betwixt *Jansenius* and *San-Cyran* in opposition to the Jesuites, to the School-Divines, and to the Catholique Church. This design was the reproving of those Catholique *Tenents*, which were maintained by the Society, and in effect by the whole Church, concerning *Grace, Free-will, Predestination, &c.* To compasse this design, 'tis manifest, that from the year, wherein he proceeded Doctour even to his dying day, this man made it his study to read St. *Augustin*, and interpret the many hard places of this great Saint in such manner, as to make St. *Augustin* teach his own private Heresies.

He knew well enough, that his Work would never please the Pope, as he oftentimes hinteth in his Letters; wherefore his chief labour was first to keep it secret, fearing, that if it were discovered, it might be choaked in the womb, and never come to see light. And secondly to dispose mens minds so by himself and by his Friend *San-Cyrans* means, that it might finde some great Persons of Authority or Interest, who should favour and maintain it. And in effect they got what

they aimed at. For their secret was not discovered; and whereas *Jansenius* died before his Work was printed, being taken away by the Plague in the second year of his Bishoprique at *Ipres*, on the 7. of *May* 1638. his Book notwithstanding found many Patrons both in *Flaunders* and in *France*. In *Flaunders* many of the University of *Louain*, the Archbishop of *Machelen*, the Bishop of *Gaunt*, and divers others, stood stiffly for defence of this new *Augustinus* (for so he called his book.) In *France* some Bishops also, many *Curez*, a very considerable part of the Sorbon, with divers of the Oratorian Priests of Cardinall *Berull*'s Institution, did the same. The reasons why these Persons engaged so far against the Truth, I will not here dive into. I believe many were deceived by the very Title of the Work. For it calling his Book *Augustinus*, they imagined, that a Doctour of *Louain*, and Bishop of the Catholique Church, would not give any thing for St. *Augustins* Doctrine, but what was truly his. But it is also known, that not a few of their Defenders of *Jansenius* had a tooth against the Order of the Jesuites; so as it was more then probable, that many of them upon that account were easily drawn in, and made to embrace the defence of the Book, which they esteemed to have given so fatall a Blow to the Jesuits Doctrine, that one of the Sorbonists called it *the Jesuites Tomb*. As for the Oratorians, their speciall Obligations to *San. Cyran* and *Jansenius* drew them in, before they well knew what was intended. For it was a plot of *Jansenius* and *San. Cyran*, which they

they had practised of a long time, to raise up these Ostorians in opposition to the Jesuites, in hopes (as *Jansenius* expresses in his Letters) that they might in a short time get all the Jesuites Scholars to themjand being but Clergy-men at the Bishops Dispofall, they imagined they should carry the universall good-will of the Clergy, so that the Jesuites should at last be quite deserted. This made those poor Ostorians drink so deep of the Doctrine of *San-Cyran* and *Jansenius*, that divers of their Books were condemned, as namely *Gibieufs* and *Seguenots*; which I do not say to censure them universally, or the *major* part of them: but it is certain, that they were looked on as a party; and many of them becoming *Curez* did in their Parishes, as well as many other *Curez* broach *Jansenius*'s Doctrine, in *Flaunders* under the shelter of the University of *Louain* and the forenamed Bishops, and in *France* under the name of *Sorbon*, (of which, as I said, a very great part sided with *Jansenius*) and also under the favour of some Bishops of *France*.

This animosity appeared greater, when Pope *Urban*, who was soon advertis'd of these practises, put out his Bull; which he did in *March* 1642. to suppresse *Jansenius* his Book: for then many unmaske themselves, and spoke plain, even against his Holinesse Orders, in defence of *Jansenius*, though (as Pope *Urbans* Bulls speak) *Jansenius* had renewed condemned Heresies, and had incurred Excommunication by writing his Book, and treating in it matters forbidden to be treated of in print, that is, the matters called

de

de Auxiliis, forbid by *Paul* the Fifth to be treated of under pain of Excommunication. Pope *Urban* therefore sent redoubled Briefs to suppresse the rising Faction of *the Jansenians*, as in one of his Bulls he termeth them. Many submitted to their duty. Yet all Pope *Urbans* time the Faction was very strong; and though it decayed something in *Flaunders*, yet it strengthened daily in *France*, where it least ought to have been received. For whereas *Jansenius* had writ a most bitter Invective against the Crown and Kings of *France*, called *Mars Gallicus*, it was to have been expected, that all faithfull Subjects of that Crown ought rather to have sided against *Jansenius*, then for him. And this Monsieur *Marande* presseth much against the French Jansenists, in his Book dedicated to the King of *France* in the Year 1654. which we formerly mentioned: where a good part of his discourse tendeth to shew, that Innovations in Religion are promoted by those chiefly, who aim at Innovation in State.

Things therefore being come to so great a height in *France*, that now Jansenisme was formed into a considerable body, which might in time prove formidable both to the Church and Crown, the Bishops in their generall Assembly, or Synod at *Paris*, took the matter into their consideration; and having well examined the Book of *Jansenius*, they collected Five Propositions out of it, which seemed to them to deserve a censure. The Propositions were these.

1. Some of Gods Commandments are impossible to the Just, according to their present for-

ces,

ers, though they have a will, and do endeavour to accomplish them: and they want the Grace, that rendereth them possible.

2. In the state of Nature corrupt, men never resist Interiour Grace.

3. To merit and demerit in the state of Nature corrupted, it is not necessary to have the liberty that excludes necessity, but it suffices to have that liberty which excludes coaction or constraint.

4. The Semipelagians admitted the necessity of Interiour prevenning Grace to every Action, even to the beginning of Faith. But they were Heretiques in this, that they would have that Grace to be such, as the will of man might resist it, or obey it.

5. It is Semipelagianisme to say, that Jesus Christ dyed, or shed his Blood generally for all men.

These Propositions the Bishops drew out of *Jansenius* his Book; yet knowing themselves to be but a Nationall Synod, they would not lay any censure upon them, but in the Year 1650. sent them to Pope *Innocent* the Tenth then sitting, humbly requiring him, that through his Paternall care of the Universall Church, he would determine what ought to be held; it belonging onely to him to define in this cause. This Letter was signed by eighty five Bishops then present at the Assembly. The Pope thereupon took the matter into Examination, and deputed divers Divines to examine the Propositions, whom he often heard himself, the Deputies of the Jansenists being also present at *Rome*, and having liberty

berty to speak for themselves, as they often did. At length, after two years examination of the matter, and many Prayers, Fasting, and Supplications to God, *Innocent* the Tenth proceeded to censure, and defined the said Five Propositions to be Heretical, by his Bull given on the last day of *May* 1653. This Bull is inserted into the Bull of Pope *Alexander* the Seventh, which by and by I shall produce.

But all this was not enough to make many of the Jansenists submit. Upon sight of the Bull they changed their note; and whereas before they had owned the Five Propositions to be in *Jansenius*, but maintained them to be Catholique *Tenents*, and the true Doctrine of St. *Augustin*, now they acknowledged the said Five Propositions were justly censured by the Pope, but defended, that they were not in *Jansenius*; yet whosoever taught them, or wheresoever they were to be found, the Jansenists professed to condemn them. By this means they thought both to clear themselves from the censure of defending Heretical Propositions, and withall still to maintain the Doctrine of *Jansenius*; as they had done before: and so all the fault was to redound on the Pope, and the Synod of *France*, (as the Jansenists would have it thought) and on those who had informed them wrong, That the Propositions were in *Jansenius*, which indeed (said they) were not there, at least in the sense, in which they were condemned. This Discourse, though never so frivolous, prevailed with many for their constant maintaining of *Jansenism*, so as it was feared, the whole endeavour of the Bishops of

France,

(a)

France, and also the Constitution of the Pope, would at length come to nothing. To prevent this mischief, the Bishops of *France*, who were yet remaining in their Assembly at *Paris*, wrote this following Letter to the rest of the Archbishops and Bishops, that were absent from the said Assembly, and that it might be publique, caused it to be printed; which for the same reason I have thought fit here to set down, translated into English.

To the most Reverend and Religious the Lords Archbishops and Bishops of France *their most Respected Brethren, the Cardinalls, Archbishops, and Bishops residing at* Paris *Health and Happinesse in Christ.*

"That which long agone hapned to *S. Augustin* "and the other Fathers of the Councels of *Carthage* and *Mileyet*, those great Maintainers of "Divine Grace, now seemeth to have happened "unto us. They hoped (but in vain) that after "a certain Book of *Pelagius* had been con"demned and anathematized by Pope *Innocent* "the First, the Pelagians *would yield to the* "*Authority of so great a Prelate*, (a) *and would* "*not dare to trouble the mindes of the Faith*"*full by speaking perversely of Divine Grace.* "And we hoped also, that those men, who pro"fesse themselves friends and followers of *Cor*"*nelius Jansenius* Bishop of *Ipres*, after that "his Five Opinions were condemned and ana-

"the-

(a) *August. Epist. 92, & 95.*

" them anized by *Innocent* the Tenth, would de-
" sist from trouble, or moving any thing more:
" and whereas Pope *Innocent* had by his Decree
" *commanded the Windes*, we hoped a *Calm*
" *would follow* in the Church. But it happened
" quite contrary to what we expected. Nor can
" we cease from wondering, how that 'tis possi-
" ble, that those men should (after the most just
" and holy Constitution, in which our most
" Blessed Father *Innocent* the Tenth hath con-
" demned the foresaid Five Propositions in most
" clear and expresse terms) affirm, and even
" perswade others, two most vain and ground-
" lesse things. The one is, that these Five Pro-
" positions are not *Jansenius*'s. The other,
" that they are not condemned in *Jansenius*'s
" sense. For can there be any thing more ab-
" surd, then to maintain that, for the refuting
" whereof there is not required any reasoning,
" any enquiry, or any thing else, then meerly the
" reading of the Popes Constitution; which de-
" cideth all the matter. And although these two
" Allegations seem such, that they will fall of
" themselves to nothing, and so might justly be
" contemned and neglected; yet we finding
" them to do hurt to *the weak and ignorant*, (for
" whom in duty we are to provide) that *we may*
" *take all Scandall out of the House of God*,
" though we to remedy this evil, and prevent in
" time this poison, wherewith some are already
" infected. Which that it might be done exact-
" ly, we the Cardinalls, Archbishops, and Bi-
" shops residing in *Paris* for Ecclesiasticall Busi-
" nesses, being gathered together, judged that

" this

" this business was to be commended to the care " of the most Illustrious and most Reverend the " Archbishops of *Tours*, *Ambrun*, *Roan*, and " *Tolouse*, and of the Bishops of *Autun*, *Mont-* " *auban*, *Rennes*, and *Chartres*. Yet this we " did so commend to them, that they should re- " fer unto us what they had read, observed, and " thought. They having looked upon the Popes " Constitution, (which alone was enough) and " moreover read *Jansenius* as much as was ne- " cessary, and weighed all diligently, *found it* " *plain and manifest, that the said Propositions* " *are truly* Jansenius's, *and that they are con-* " *demned in their true and proper sense, and* " *that very sense, in which they are delivered and* " *explicated by* Jansenius. And when they had " shewed us (again gathered together) what they " had found, and we found and seen the same, " *We Declared, and do hereby Declare, that it is* " *truly and undoubtedly so*; and that these, who " defend those Five Propositions, or approve " of them, are of the number of those, whom " Pope *Innocent* the Tenth in that Constitution " calleth *Contradictours* and *Rebellious*, and " whom he will have punished by the Patriarchs, " Archbishops and Bishops *with the Censures* " *and Penalties of Heretiques and their Ab-* " *bettours, expressed in the Canon Law, and by* " *other opportune remedies*, juris & facti, *invo-* " *king* (*if need be*) *the Secular arm*. And this " we all, as much as lieth in us, are resolved to " do. And we entreat all our most Loving and " Religious Brethren of the Gallican Church, " that are absent, to do the same; that so we

" may all think the same thing according to Je-
" sus Christ, unanimously with one mouth glori-
" fie God and the Father of our Lord Jesus
" Christ, edifie the Church of God, and save
" our selves, and those who hear us, and are
" committed to our charge.

Julius, *Cardinal Mazarini, President of the Assembly.*
Victor, *Archbishop of Tours.*
Lewis, *Archbishop of Sens.*
George, *Archbishop of Ambrun.*
Anne De Levy De Vantadour, *Archbishop of Bourges,*
Francis, *Archbishop of Roan.*
Peter, *Archbishop of Tholouse.*
Leberon, *Bishop of Valence and Die.*
Giles, *Bishop of Eureaux.*
Lewis, *Bishop of Autun.*
Dominick, *Bishop of Meaux.*
John, *Bishop of Bayonne.*
Anthimus Denys, *Bishop of Dole.*
Gabriel, *Bishop of Nantes.*
Peter, *Bishop of Montauban.*
James, *Bishop of Toulon.*
Henry, *Bishop of Rennes.*
Ferdinand, *Bishop of St. Malo.*
James, *Bishop of Chartres.*
Philibert Emmanuel, *Bishop of Mans.*
James De Grignan, *Bishop of St. Paul de Trois Chasteaux.*
Gilbert, *Bishop of Comenges.*
Baltazar, *Bishop and Count of Treguier.*
Claude, *Bishop of Constances,*

James

JAMES, *Bishop and Count of St. Flour.*
HARDWIN, *Bishop of Rhodes.*
NICOLAS, *Bishop of Beauvais.*
FRANCIS, *Bishop of Madaure, and Coadjutor of Cornouailles,*
HENRY DE LAVAL, *Bishop and Count of Leon.*
FRANCIS FAURE, *Bishop of Amiens.*
CHARLES, *Bishop of Cesaree, and Coadjutor of Soissoins.*
CYRUS, *Bishop of Periguenx.*
LEWIS, *Bishop of Toul.*
LEWIS, *Bishop of Grasse.*
MICHAEL, *Bishop of St. Pons de Tomiers.*
The Abbot of Estree nominated *Bishop of Laon.*
The Abbot of Servient, nominated *Bishop of Carcassonne.*
Fryer JOHN DOMINICK, nominated *Bishop of Glandeves.*
BERNARD DE MARMIESSE, *Agent Generall of the Clergy of France*, nominated *Bishop of Conserans.*
HENRY DE VILLARS, *Agent Generall of the Clergy, and Secretary of the Assembly.*
Given at *Paris, March* the 28. 1654.

Here they notifie to all the world, that they deputed Eight of their Body, (Four Archbishops, and Four Bishops) to re-examine the Propositions, and the places of *Jansenius* from whence they are taken; which the Deputies having found to agree in all things, they shewed the places to the whole Assembly, who being fully satisfied of the verity, (though they never doubt-

ed of the Popes Definition) have given it under their hands, that the Propositions are truly *Jansenius's*, and condemned in his sense.

Yet all this was not enough. The proud spirit which bred the Heresie, maintained it still. Though their discourse had no reason in it, yet their will had so blinded their understanding, that they would not submit to their Duty. Pope *Alexander* therefore, who succeeded *Innocent* the Tenth, seeing his Sovereign Authority necessary, in the year 1656. decided the whole matter by this following Bull.

The Bull of Pope Alexander *the Seventh touching the Five condemned Propositions of* Jansenius.

Alexander, *Bishop*, SERVANT OF THE SERVANTS OF GOD, *To all* Faithfull Christians *Health and Apostolical Benediction.*

"The Divine Providence having by an inscrutable Dispensation, and without any merit "on our part, raised us to the Sacred Throne of "St. *Peter*, and to the Government of the whole "Church, we have judg'd it to concern the Duty "of our Pastorall Charge to make it our princi-"pall endeavour, by vertue of that Power and "Authority which God hath given us, seasonably "to provide for the Safety and Integrity of the "Holy Faith, and of its Sacred Decisions. And "although such points as have already been most "sufficiently defined by Apostolicall Constitutions, stand not in need of any new Decision,

or

"or Declaration, yet in regard that some Di-
"sturbers of the Publique Peace are not afraid
"to call them in question, or to shake and weak-
"en them by their subtle and captious Interpre-
"tations, We to prevent the further spreading
"of so dangerous a Contagion, have thought it
"fit not to defer any longer, to apply the speedy
"remedy of the Apostolicall Authority. For
"indeed our Predecessour *Innocent* the Tenth
"of Happy Memory did, some few years since,
"set forth a Constitution, Declaration and De-
"cision in Form and Tenour following.

"*Innocent, Bishop, Servant of the Servants*
"*of God, To all Faithfull Christians Health*
"*and Apostolicall Benediction. Whereas upon*
"*occasion of Printing a Book entituled,*
"**Augustinus Cornelii Jansenii Iprensis**
"**Episcopi,** *among other opinions of that Au-*
"*thour, there arose a Dispute principally in*
"France *touching Five of them, many Bishops*
"*of that Realm have very much prested us to ex-*
"*amine those Five Propositions presented unto*
"*us, and to pronounce a certain and clear*
"*judgement on each of them in particular. The*
"*Tenour of the said Propositions is as follow-*
"*eth.*

"1. Some of Gods Commandments
"are impossible to the Just according
"to their present forces, though they
"have a will, and do endeavour to ac-
"complish them: and they want the
"Grace, that rendreth them possible.

"2. In the state of nature corrupt, "men never resist Interiour Grace.

"3. To merit and demerit in the state "of Nature corrupted, it is not neces- "sary to have the liberty that excludes "necessity; but it sufficeth to have "that liberty which excludes Coaction, "or Constraint.

"4. The Semipelagians admitted "the necessity of Interiour preventing "Grace to every Action, even to the be- "ginning of Faith. But they were "Heretiques in this, That they would "have that Grace to be such, as the "will of man might resist it, or obey "it.

"5. It is Semipelagianisme to say, "That Jesus Christ died, or shed his "blood, generally for all men.

"*We who amidst the manifold cares, which- "continually exercise our minde, do make it our "principall one, that the Church of God com- "mitted to us from above, being cleansed from "the errours of perverse opinions, may safely "militate, and like a ship on a calm sea, when "storms and raging billows of all Tempests "are appeased, may securely sail, and at last*

"*ar-*

"arrive at the wished Haven of Salvation;
"Taking into serious Consideration the
"importance of the matter, have caused the
"Five Propositions presented to us in the terms
"above expressed, to be diligently examined one
"after another by many Doctours of the Sacred
"Faculty of Theology, in the presence of sundry
"Cardinals of the Holy Romane Church, for
"that purpose specially assembled: whose Suf-
"frages we have maturely considered, upon re-
"ports thereof made unto us as well by word of
"mouth, as by writing. And we have heard
"the same Doctours largely discoursing on all
"and every of the said Propositions particular-
"ly, in severall Congregations held in our Pre-
"sence.

"And whereas from the beginning of this
"Discussion we had ordained Prayers, as well
"Private as Publique, to exhort the Faithfull
"to implore the Divine Assistance, we again
"caused the same to be reiterated with greater
"fervour; and having Our self solicitously
"implored the Assistance of the Holy Ghost, at
"length by the favour of that Divine Spirit,
"we have proceeded to the following Declarati-
"on and Decision. The First of the said Pro-
"positions, viz. That some of the Com-
"mandments of God are impossible to
"the Just, according to their present
"forces, though they have a will, and do
"endeavour to accomplish them: and
"they want the Grace that rendreth
"them

"them possible; *We declare it to be Teme-*
"*rarious, Impious, Blasphemous, Anathema-*
"*tiz'd, and Heretical, and condemn it for*
"*such. The Second, viz.* That in the state
"of Nature corrupt, men never resist
"Interiour Grace, *We declare it to be Here-*
"*tical, and condemn it for such. The third, viz.*
"That to merit and demerit in the state
"of Nature corrupted, it is not neces-
"sary to have the liberty that excludes
"necessity; but it sufficeth to have that
"liberty, which excludes Coaction, or
"Constraint, *We declare it to be Heretical,*
"*and condemn it for such. The Fourth, viz.*
"That the Semipelagians admitted
"the necessity of Interiour preventing
"Grace to every Action, even to the
"beginning of Faith. But they were
"Heretiques in this, That they would
Where fitall "have that Grace to be such, as the will
"of man might resist or obey it, *We de-*
"*clare it to be false and condemn it as such.*
"*The fifth, viz.* That it is Semipelagianisme
"to say, That Jesus Christ died, or shed
"his blood, generally for all men, *We de-*
"*clare it it to be False, Temerarious, Scanda-*
"*lous; and being understood in this sense,*
"That Christ died onely for the salvati-
"on of the Predestinate, *We declare it*

Impi-

" *Impious, Blasphemous, Contumelious, Derogatory to Divine Goodnesse, and Heretical,* " *and as such we condemn it.* **Wherefore we command** *all Faithful Christians of either* " *Sex, that concerning the said Propositions they* " *neither presume to Believe, Teach, nor Preach* " *otherwise, then is contain'd in our present De-* " *claration, and Definition, under the Censures* " *and Penalties ordained in the Law against* " *Heretiques and their Abettours.* **We likewise enjoyn** *all Patriarchs, Archbishops,* " *Bishops, and other Ordinaries of Places, as* " *also the Inquisitours of Heresie, totally to re-* " *strain and represse, by the aforesaid Censures* " *and Penalties, and by other fitting remedies,* " Juris & Facti, *all* **Gain-sayers and Impugners** *whatsoever, imploring, if need re-* " *quire, even the help of the Secular Arm a-* " *gainst them.* **Nevertheless** *we intend not* " *by this Declaration and Decision touching the* " *aforesaid Five Propositions, any wayes to ap-* " *prove the rest of the Opinions contained in* " *the said Book of* Cornelius Jansenius. *Given* " *at* Rome, *at* **St. Marie Major,** *the last day* " *of* May, *in the year of our Lord God* 1653. *and* " *of our Pontificate the Ninth.*

" But for so much as some *Children of Iniquity* (as we have been informed) are not afraid to maintain, (to the great scandall of the Faithful) that the aforesaid Five Propositions are not to be found in the forecited Book of the said *Cornelius Jansenius*, but are either feign-

" ed

"ed and forged at pleasure, or were not con-
"demned in the sense intended by the Authour:
"We, who have seriously and sufficiently consi-
"dered what ever hath passed concerning this
"matter (as having by command of the said Pope
"*Innocent* the Tenth our predecessour, while we
"were yet but in the Dignity of Cardinal-ship,
"assisted at all the Conferences, wherein by
"Apostolicall Authority the same Cause hath
"been examined with as great diligence, as
"could be desired) being resolved to remove and
"take away all doubts, that might at any time
"hereafter arise touching the premisses, to the
"end that all Faithfull Christians may be held
"in the unity of the same Faith. We, I say,
"by the Duty of our Pastorall Charge, and up-
"on mature Deliberation, do confirm, approve,
"and renew by these presents the above-recited
"Constitution, Declaration, and Definition of
"Pope *Innocent* our Predecessour: and we
"further Declare and Define, That those Five
"Propositions were drawn out of the Book of
"the same *Cornelius Jansenius* Bishop of *Ipres*,
"entituled **Augustinus**, as also that they were
"condemned in the sense intended by the same
"*Cornelius*; **and as such we condemn**
"**them anew**, applying to them the same cen-
"sure, wherewith every one of them was parti-
"cularly branded in the forementioned Declara-
"tion and Definition. **And we again con-**
"**demn and prohibit** the same Book of the
"so oft recited *Cornelius Jansenius*, entituled

Au-

" Augustinus, and all other Books, as well Ma-
" nuscripts, as Printed, or which may hereafter
" happen to be printed, wherein the above-
" condemned Doctrine of the same *Cornelius*
" *Jansenius* is, or shall be defended, assert-
" ed, or maintained. *Prohibiting* all Faith-
" full Christians to hold, preach, teach, or ex-
" pound the said Doctrine, either by word or
" writing, or to interpret it either in publique or
" in private, or to cause it to be printed either
" openly or in secret; and this under the *Pe-*
" nalties and Censures specified in the Law
" against Heretiques instantly to be incurred *ipso*
" *facto*, without further Declaration.

Wherefore we enjoyn all our Venerable
" Brethren, Patriarchs, Primates, Metropoli-
" tans, Archbishops, Bishops, Ordinaries of pla-
" ces; Inquisitours of Heresie, and all other
" Judges Ecclesiasticall, to whom it shall belong,
" to cause this above-said Constitution, Declara-
" tion, and Definition of Pope *Innocent* our Pre-
" decessour to be observed according to our pre-
" sent Determination, and to restrain and punish
" all disobedient and Rebellious persons, by the
" aforesaid Penalties, and other remedies *Jure*
" *& facti*, even by imploring the assistance of the
" Secular Arm, if it shall be necessary. Given at
" *Rome*, at *St. Marie Major* the Sixteenth of
" *October*, in the year of our Lord God 1656.
" and of our Pontificate the second.

This Bull was received with the joy and ap-
probation of all Catholique Princes, Prelates,
and People; notwithstanding in *France* there
remained

remained, and do remain still to this day, some who could not, or would not be brought back to the unity of the Catholique Church. The chief of these (as for manner of Action) are the Disciples of *San-Cyran*, Inhabitants, or Confederates of *Port-Royall*, the Seminary of this Heresie; and under-hand divers mutinous spirits, glad to embrace any thing that looks like a Faction. Among these one (and as far as I hear the principall one) is *Arnauld*, of whom I will now treat.

§. 3.

Of Anthony Arnauld.

This man was a Disciple of *San-Cyran*, and sometimes Directour of those at *Port-Royall*. He was made Doctour of *Sorbon*, before he set forth his Book of *Frequent Communion*: I say *His*, because the Book beareth his name, though it were, at least the Body and Substance of it, made by *San-Cyran*, as appeareth by *San-Cyrans* own Letter, kept by the Reverend Fathers *Minimes* at *Paris*. The Hereticall and condemned Maximes, which this man hath taught in his Book of *Frequent Communion*, and other Works, are many. Some few I here set down. I have taken them out of the Answer to the Apology, which *Arnauld* made for himself in a Letter to the Queen of *France*; which Answer was printed in the Year 1644 and there for every one of these Hereticall Tenets, several Texts of *Arnaulds* are produced. His Doctrine then is this.

Ar-

Arnauld's Doctrine taught in his Book of

Frequent Communion.

1. *That the Church is corruptible in her Manners and Discipline*, that is, her Doctrine of Manners.

2. *That there is no other Rule, whereby to know Catholique Verities, but onely Tradition.* So the Pope, and Councells, and Scriptures, and Theologicall Demonstration, are excluded from being any rule of knowing Catholique Verities.

3. *That St.* Peter *and St.* Paul *are two Heads of the Church, which make but one.*

4. *That the Absolution of the Priest giveth not to the Penitent any thing else, but the Grace of an exterior Reconciliation; but that is it the Canonicall Satisfaction, which giveth justifying Grace, and receives the Soul: And that it is therefore onely that Confession is necessary, that the Priest may set a proportionable Penance.*

5. *That the practise of Penance for all mortall Sins, (whether publique and scandalous, or private) is, according to the Fashion and Primitive Church, to go thus. First you must confesse and demand Penance. Secondly the Penance is given. Thirdly the Penance is to be fulfilled, during a proportionable space of dayes, moneths, or years. Fourthly cometh Absolution; which is immediately followed with the Communion, or receiving of the Blessed Sacrament. And he that communicateth before he hath fulfilled his Penance, communicateth unworthily.*

6. *That the manner of doing Penance* (or frequenting the Sacrament of Penance) *now adays,*

is different from what was practised for the first twelve hundred years; that it is an abuse, and wonderfull blindeneſſe.

7. *That the practice of Penance which is now-adayes, favours the generall impenitence of the world.* In his second Edition he hath changed this Propoſition thus. *That the Practice of Penance which is now-adayes moſt common, is favoured by the generall Impenitence of the world.*

All this he hath in his Book of *Frequent Communion*, and the long Preface to it. This Book, when it first came out, was looked on by many, who judged of it onely by the Title, as a good and pious Work. But the Jeſuites at *Paris*, who discovered the malice of the above-mentioned Maximes, preached and wrote against it; and at length it was condemned. By this the Jeſuites got the ill will of the Janſeniſts, and animated *Port-Royall* against them. Yet all good Catholiques thanked the Jeſuits for having stood up for the Church, and hindred the conſequences which were like to have followed, and the errours, into which many were running unawares.

Many things were writ to and fro. The Janſeniſts defending *Arnauld*, and the Jeſuites with other Catholiques impugning him. At length *Arnauld* (who beſides the above mentioned pernicious Maximes, held also for *Janſenius*) writ a little Tract called, *The Second Letter of* Monſieur Arnauld *to a Duke and Peer of France*, where he excuſes *Janſenius*, and the Janſeniſts from Hereſie, in the same manner which the Author of the Provinciall Letters afterwards

erwards held, to wit, by saying, that the Five Propositions could not be found in *Jansenius*; that it was matter of Fact, and not any Theological point, wherein the Jansenists and others disagreed; and consequently that they could not be called Hereticques. This Letter was after a long *Examen* of it condemned in the Sorbon; and *Arnauld*, refusing to submit, and further protesting against the Determination of the University, was cashier'd the Sorbon, and had his Title of Doctour taken from him, in the Year 1656. the last of *January*, as appeareth by the Act then passed in Sorbon.

This set the Jansenists in a rage. And whereas hitherto they had defended themselves with some shew of modesty, and pretense of learning and piety, now they turned to write furious Satyrs (which they call *Provinciall Letters*) against the Sorbon first, then against the Dominicans; but their main fury they discharged against the Jesuites, whom they would needs imagine to be the Authors of all their disgraces: of which they were so sensible, that they seem'd half desperate. For now *San-Cyrans* wicked Maximes were laid open in the Information made against him; which *Monsieur Preville* printed. *Jansenius* was condemned (I mean his Book) as Hereticall, and the last Pillar of Jansenisme, *Arnauld*, was ignominiously turned out of *Sorbon*.

This is the summe of the History of Jansenisme, as to the main Heads of it. This the occasion of the Provincial Letters. I suppose the Reader, when he hath read this, will not wonder, that the Jesuites are against the Jansenists Doctrine:

not

nor will he think ſtrange, that the Janſenists, after having broached ſuch Impious Doctrine, after having endeavoured to corrupt the Articles of the Catholique Faith, after having ſhewed ſo much diſreſpect to the Popes, Biſhops, and whole Catholique Church, ſhould falſifie the Jeſuites Doctrine, and treat them with thoſe terms of ignominy, of which their Provinciall Letters are full.

The

XUM

The first Answer *To the Provincial Letters,* Which The Jansenists have published against the Society of Jesus.

Note, that this Answer was made at the coming out of the Ten first Letters, as a general warning about the Authors Quality and Conditions: the proof of his Forgeries in particular being reserved to the second Answer, called The Impostures.

The Argument of this first Answer.

1. *THE Author of the Provinciall Letters discovered to be an Heretique.* 2. *His pittiful shifting off the main Question of Jansenisme, which he was obliged to defend; and in place of defence, turning to Slanders against the Jesuites.* 3. *The wrong he hath done the Church, in endeavouring to make pass, in the vulgar Tongue, under the Name and Authority of the Jesuites, (and thereby giving them a shew of*

truth amongst the vulgar) many false Opinions, which they never taught, but the quite contrary. 4. That what he saith, is taken (chiefly) out of a Book condemned long since, and burnt by the Hang-man. 5. His citing of Authors is full of gross untruth and ignorance; scarce ever alledging any of them in his true meaning. 6. His unworthy handling of Divinity, by impugning grave Authors, and treating most serious matters onely with fleering and scoffing. 7. His ignorant attributing to the whole Society, that which haply some one amongst them may have taught, though all the rest have opposed it, and taught the quite contrary. 8. His gross Metachronisme, or mistake of Times, making Jesuites to be the first Authors and Inventors of that, which was taught and received many Ages before there were any Jesuites in the world.

IT cannot be denied, that the Author of those Letters, which are spread abroad against the Society, and fill the world with so much noise, is a Jansenist: If notwithstanding it be the work of one single man, and not rather of the whole party of the Jansenists. I conceive, that if the Author were questioned, and would answer truly to his name, he must use the same words which that Devil did, who tormented the miserable

miserable wretch that dwelt among the Tombs, and say, *My name is Legion; for we are many.* But howsoever, that the Author is a Jansenist, is manifest: For in his four first Letters he maintaineth that Doctrine, which the Pope hath condemned under the name of *Jansenius* his Doctrine: And in the following Letters he chargeth the Jesuits with having been the first, that discovered and impugned those hainous Errours, which make up *Jansenius* his Book. The Jansenists had writ many things in defence of the Doctrinal Points of *Jansenius*, (now condemned by the Church) but they were answered so briskly, that they were forced to lay down their arms, and abandon the defence of those infamous Propositions; which since their being Anathematiz'd at *Rome*, have been a horror to all that have not renounced their Faith, but live under the name of Catholique. This hath forced the Jansenists to change their manner of fighting: they stand no more upon their Defence, but are become Assailants. They have quitted the Questions hitherto agitated, of the Doctrinal Points of Faith, wherein they were alwayes worsted; and now they muster up, as their last Reserve, Accusations, Slanders, Calumnies, tracing in all this proceeding the steps of their Predecessors, the ancient Heretiques.

The resolution of the Fathers of the Society, whom these Letters attaque, was *first* not to spare them an inch, wheresoever the Doctrine of Faith should be questioned; that being the Interest of God: and *next* to pass by their Calumnies, and slight their Slanders, since herein none were con-

cerned but they themselves; who had long since learnt of their Master this Lesson, taught in the Gospel, *Blessed are ye, when they shall revile you, and persecute you, and speak all that is naught against you untruly for my sake.* But since their patience in suffering, and their modesty in being silent, has made up one part of the Scandall whereof they stand accused, it is necessary to give some Antidote to the Readers of those infamous Letters; to the end, that poison, which has been offered them *in the Babylonish Cup of gold*, as the Scripture speaks, that is to say, under the gilt of some fond railing and jeasting words, have not the sad effect, which those Hereticall Writers (true poisoners of mens Souls) do pretend. And that they may have no better fortune in their Calumnies, then they met with in their wicked Doctrine, I hold it necessary to desire the Readers, as well of those Letters, as of this Writing, to consider.

In the first place, the subtle and malicious wayes of the Jansenists; who (as I have already hinted) by a sleight, very ordinary with Heretiques, have quitted their poste in the sight of the whole world, not giving now the least Answer to those Reproaches made against them, concerning the falseneſſe of their Propositions challenged to be Erroneous, Scandalous, and Hereticall, which as defendants they ought to have maintained; but reproaching the Jesuits with the wickednes of their Moral, by that means becomming the Assaulters, and obliging the others to the Defensive part, in a matter which concerned not the questions in hand. Thus did the

Arians

Arians deal with great St. *Athanasius*, when finding it impossible to answer the force of his reasons, they laid that care aside, and became reproachers of his life, obliging him to justifie himself from those horrible Accusations, with which they set upon his innocency; accusing him for ravishing a woman, and barbarously murthering a man, that he might cut off his hand to use in Enchantment. The question was not here, what Answers the Jesuits have made, concerning sundry *Cases of Conscience*, (which have either been proposed to them, or which their Adversaries have forged at their pleasure, or (to speak yet more truly) which the Enviers of their Glory and Abilities have maliciously attributed unto them) but of the Doctrine of *Jansenius*, and of the five Propositions taken out of that Author, and condemned *as his* by the holy See. That the Jesuits have well or ill answered, or writ on the subject of Duels, Usuries, Restitutions, and other Cases, which their Adversaries impertinently impose on them, does not hinder the five Propositions taken out of *Jansenius*, and presented to the Pope by *my Lords the Bishops of France*, from being condemned by the Holy See: Nor does it hinder those, who now follow the Doctrine of the five Propositions, from being as much Heretiques as the Calvinists of *Charenton*; or their Benifices (if they have any) from being vacant, (whether they have charge of Souls, or no) which they have now lost by Heresie: Nor if the Jesuits should be proved to erre in Morals, is it therefore forbid to say, the Jansenists are excommunicated; and that those who know them to be

Jansenists, cannot in conscience receive the Sacraments from their hands. Nor does it hinder their Books from deserving the fire and fagot, as well as their Persons, if the Primitive severity of our Laws were yet in use, and there were not some hope of their amendment. This the Readers of those Letters ought to consider, reflecting on the quality of their Authors; who being *Jansenists*, are Heretiques, and, as such, mortal enemies of the Jesuits: who have still this advantage, that all those, who are enemies to the Church, at the same time become theirs; like that which the Roman Oratour once said of himself, *'Twas the happiness of his destiny, that never any became his Enemy, who was not at the same time an Adversary likewise to the Commonwealth.* This made a great Person of our times, and one who was a scourge of *Jansenism*, say, *One should give no other answer to those wicked Letters, then these three words*, Jansenists are Heritiques.

In the second place consider likewise, with how little discretion, or conscience, the Writers of those detestable Letters have cunningly published and authorized to the whole world certain pernicious Maximes, whilest they charge the Jesuits for having writ them in their Books. The Jesuits Opinions whatsoever they were, remained in their own Volumes unknown to any but Schoolmen and Doctors, to whom such Writings could do no harm, since they are the Censurers of them: and even in the same Volumes, the Jesuits propose the different opinions, and the diverse judgements of Authours, the one being the

the Corrector of the other: whereas our *Janseniſt* gathers all that he can make ſeem extravagant out of many ſeverall places, and puts all together, expoſed to the eyes of ignorant Readers, in the vulgar Language, to perſons uncapable of judging betwixt the falſe and the true, the profitable and dammageble, that which is to be received, and that which is not; caſting a ſtumbling-block in the blinde mans way to make him fall; and opening a Ciſtern without covering it, contrary to the prohibition made us in *Exodus*. I know well enough, the malice of his intention was to create a Horror of the Jeſuits, by the malignity of the Doctrine which he impoſes on them: but let him know, there is great danger, leſt he perſwade theſe untruths and wicked Maximes to many, under the authority of the Jeſuits name; to which the greateſt part of the world will give more credit, then to ſuch petty Buffoons as he is, who hath neither ſenſe, conſcience, nor authority. Whereas on the contrary, the Jeſuites are in the univerſal good opinion of all, except onely Heretiques, and ſome others who malice them; ſo that thinking to cry down ſuch Doctrines, they render them *probable* by the Authority of the Jeſuits: who have another manner of repute in the world, then the *Janſeniſts*, whom every body knows to have been condemned as Heretiques; and it is no leſſe known that the Jeſuites have been the firſt, who opened their eyes againſt the Errours and Hereſies both of *Janſenius* and the *Janſeniſts*; being of the number of thoſe in the Church, who have moſt of all fought againſt Hereſies, Liberti-

niſme,

nisme, and Vice, in their Books, in their Pulpits and Sermons, in their Disputes and Conversation. Insomuch, as it is commonly believed, that to be of the same judgement with the Jesuites, is to be Orthodox; even so far, that many will be easily perswaded to receive for a lawfull Opinion, and for an unblamable Resolution, in respect of their moral life and conduct, that which they shall understand to be the common opinion, and universall tenet of the Fathers of that Society. Therefore the Writer of those pernicious Letters cannot excuse himself, from having brought into the whole Church of God, and especially into *France*, a horrible scandall, and which deserves punishment, slandering learned and vertuous Persons by opprobious speeches, falsifications, lies, and calumnies; and seducing the ignorant, the weak and licentious, by a wicked Doctrine. By attributing this Doctrine to the Jesuites, he has rendred it *probable*, through the credit these Fathers have with the greatest part of the word, who will believe it upon their score; and by calling it in a vulgar Language among the people, he hath thrown a stone of offence; at which the weak will stumble, and the wicked authorize their unlawfull enterprizes; through this belief, that they can commit no sin, whilest they follow the judgement of so many, so knowing, and so vertuous Persons, as are the Fathers of the Society.

Thirdly, you must know this scraper and patcher up of Calumnies, alledges almost nothing in his Letters that is new, but makes us read a second time the work of one of his Brethren, written

ten near twelve years since, against the Fathers of the Society of Jesus; to which Work, the Author gave this Title, *The Divinity of the Jesuites.* Out of this he has taken all the grand reproaches, which he makes against those Fathers; quoting the very same Authors and Places, and using the same Forgeries, multiplying his Letters according to the threads he picks up, that he may be able to make many Books out of that one: all that is his, is that now and then he addeth the names of two or three Authors, not cited in the former Pamphlet, and withal dilateth himself in the Narrative of a Romance fit for *Fan Potage*; that he may render the Jesuites ridiculous to the Wits of his gang, by such ways of answering, which he attributes to them, as are childish and foolish, (the best part of his Boyish Dialogues) and which deserve not to go unpunished. For the rest, he is careful enough not so much as to mention the three Books, which were then written in answer to that supposed *Moral*, taking no notice of the answers which were made to the calumnies it contained; nor the entertainment that pernicious Book met with, which was a condemnation to the flames, to be burnt by the hand of the Hangman; and this by the sentence of one of the wisest, and most August Parliaments in *France.*

Fourthly, do but cast your eye on his Rhapsody of Passages and Quotations, you shall finde nothing but untruths and calumnies; the Author of it falsifying the greatest part of those places he alledges, and many times lying most boldly and impudently, making Authors say that which

which they never dreamt; croping and hacking their words, and not producing them entire, to the end, that one may not understand their true sense; purposely omitting the modifications and limitations which they use, to render them ridiculous or monstrous in their opinions: fancying to himself, that having cited the places, quoted the Books, and written some of the Authours words, every one will credit him, though the Anthor of the *Morall Divinity* has been convicted of falsity in the most of the self-same Allegations. Do but remember after what manner the Calvinists (who have as little truth in their Quotations, as they have in their Faith) alledge the holy Scripture, and Sentences of the holy Fathers; that falshood is entailed on Heresie; and that the *Jansenists* have that Character of Errour in their Sect, that it is now become a Proverb in many places, when one would call one *an impudent Liar*, to say, That he over-reaches as much as a Jansenist. I know not what I ought to blame most in these men and their writings, whether their falseness and impudence in lying, or their malice in inventing calumnies, or their ignorance in so ill understanding, and so ill alledging of Authors and their Opinions; or their injustice, in forging crimes where there are none; or their inveterate hate against the Jesuites, whom they set upon by false and unreasonable accusations.

Fifthly, reflect on the manner of this Authors writing; who in matters of Divinity, of Morall, of Cases of Conscience, and Salvation, uses a taunting foolish stile; I will not *onely* say

ſty unworthy of a Divine, or an Eccleſiaſticall perſon, but even of a Chriſtian; who ought not to treat holy Things like a Scoffer or Comedian. He calls himſelf, as all of that Sect of his doe, *Diſciple of St. Auguſtin*: Let him finde me one place in the writings of that great Doctour, where he takes upon him the part of a Jeaſter, or Buffoon. 'Tis the ſpirit of Hereſie, which has nothing in it of ſerious, but rage and fury; if yet notwithſtanding men ſwayed with thoſe paſſions deſerve to be termed ſerious: 'Tis the ſpirit of the ungodly and Blaſphemers, which is ſpoken of in *Job*, *Imitaris linguam blaſphemantium*, Thou ſpeakeſt like a Blaſphemer: the Original bears *Irriſorum*, Thou haſt the tongue of Jeaſters. It is alſo a kinde of Blaſphemy to treat holy things in *Rallery*; thus the Devils often endeavour by their jeaſtings to put by the force of Exorciſmes, ſpeaking like Buffoons, to ſtir up the common people to a looſe kinde of Laughter, *the Enemy of Devotion, and the Ruine of Religion*. Yet 'tis the whole advantage this naughty Writer has; for having neither ſolidity, nor ſcience, nor truth, he took his recourſe to his beſt forteſſe, (which is Fooling) and that alone it is, which gives utterance to his Work; although his Work found another way of a facil vent, which was, that many Copies were diſtributed at the coſt and charges of the whole Party, out of the Almes of *Janſeniſme*. The Wiſe man adviſes us, what entertainment we are to give ſuch ſpirits and writings, in the 22. of the Proverbs, *Ejice deriſorem, Drive far from you the Mocker*, and Buffoon; he deſerveth nought but

but disdain, both of his Person and his Work: but being also a *Jansenist*, we must drive him away with a horrour, since that every *Jansenist is an Heretique.*

In the sixth place, consider the ill reasoning of this malicious Writer, who often attributes to the whole Body of the Jesuites, that which none of them has said, or at most what escaped from some one of their Body, notwithstanding that all the rest have written against it. Who yet ever saw, that from one particular a man could conclude an universal? Must we call those the Maximes, or the *Moral* of the Jesuits, which were scarce ever said by any one of the Jesuits? If *Gerson* Chancellour of the University of *Paris* have had some erroneous opinion upon the difference of Venial and Mortall sin, must we censure that as the Maxime, or the Moral of the Sorbon? *Richerius* had a particular Opinion, which was not approved, concerning the sovereign Pastour, must we therefore blame the whole Faculty? If any of the holy Fathers have had some opinion, which since his time hath not been approved, must we therefore attribute it to all the holy Fathers? Had this Authour but one grain of sincerity, whilest he accuseth one Jesuit for advancing an opinion, which seems not true to him, why conceals he, that many other Jesuites have taught the contrary? This Caveat he might have read in the Reply to the *Moral Divinity*; which we shall be constrained to make him read in the *Second Answer*, which will be made to his Letters, to his Falsities, and to his malicious Dissimulations. I appeal to any judicious man, what is properly to be called the

Jesuites

Jesuites Doctrine? whether that which onely one of that Body shall have said, or that which many amongst them have taught to the contrary? and if it be not an insupportable injustice, and which deserves not to escape unpunished, maliciously to impute to a whole Community, not what the greatest part have taught, but what onely one of them has said? Were it not injustice to impeach the whole Colledge of the Apostles for Treason, because one of their number betrayed his Master?

Finally, let any man judge whether it be not a loud calumny and grosse foolery to charge the Jesuites as Introducers, and first Authors, or sole defenders of opinions, which were taught for many Ages in all the Universities of *Europe*, before the Order of the Jesuites was established. They call Opinions and Maximes of the Jesuites, those very assertions which have been, and are the opinions of others, and which the greatest part of the Iesuites oppose in their Writings, as may be seen in the Answer to the Book called *Morall Divinity*. But all that is odious must be cast upon the Iesuites: they are used by their enemies, (such as are commonly Heretiques, and the followers of *Jansenisme*) as the Primitive Christians were by the Heathens; for as to those it was crime enough to be a Christian, so to these 'tis enough to be a Iesuite, to lie under the lash of every ones censure, when there is power, and impunity. That which is past by in some Writers, and which is not so much as a light fault in the Books of others, is in the Iesuites a crime, an attempt against publique Order,

an abomination. The Authour of the Letters does not reproach the Iesuites with any one Maxime, Decision, or Answer, which is not either falsly alledged by that Impostor, or corrupted and disguised, or so separated from its own place, from its modifications and limitations, that it is no more the same. If any opinion, that seemeth to give scope to Liberty, be taught by any of the Society, it is opposed by many others of the same body: Nay, whatsoever any particular person of the Society hath advanced contrary to the sentiments of the rest of his Order, that very same hath been formerly taught by many Doctours, out of his Order, in all Universities, and by many famous Writers, and Masters of the Faculty of *Paris*, of other Schools, and many times of the Sorbon it self. This I say, to the end you may know, that what they attribute to the Iesuites, belongs lesse to them then to others; and that oftentimes the Doctrine, which this good Fellow would make passe as ridiculous, false, and contrary to good manners, is not such in the opinion of many great Doctours, whose Authority must countervail in Schools. It is these we are bound to credit, more then Heretiques, and people that know neither speculative, nor positive Divinity; and far more then an ignorant Buffoon, good for nothing, but to jeast and play the Comedian, as is the Author of these Letters; who, as himself vouches, is neither Divine, nor Casuist, nor Clergy-man; and cannot deny but that he is a Iansenist, and by a necessary consequence an Heretique, since all Iansenists are so.

Whence

Whence comes it then, that he ſets upon the Ieſuites, rather then upon other Writers that teach the ſame? Hence, that it is the cuſtome of Heretiques to be more againſt this Body, then againſt all the reſt: It is alſo a badge of this Society to be perſecuted by all the Wicked; ſhe hath been ſo dealt withall from her very Cradle, and ſhall be, ſo as long as ſhe makes profeſſion of pure Doctrine, and true Vertue. If this ſleeveleſs Writer had had a zeal for the Truth, or a juſt horror of falſe Doctrine, he would have fought againſt error, where ever he had found it, and would have ſided with thoſe who maintained Truth, as the Ieſuits do. But it is apparent enough, it was not the love of Truth made him write, but the hatred of it; under pretence of oppoſing the evil Doctrine of the Ieſuits, he would revenge himſelf on them, (although it were to the prejudice of Truth and his own Conſcience, if yet he have any) for their accuſing the Doctrine of *Janſenius*, which has been condemned as Heretical. But he has a Bone to pick; he will never perſwade the world, that the Doctrine of the Ieſuites deſerves condemnation, ſince it is that which carries on the War againſt Hereſie, Errour, and Libertiniſme. Therefore the Iudicious laught at his Letters, the honeſt Party deteſted them, and the Ignorant were ſcandalized. On the contrary, the Heretiques hugged them, and Libertines adored them, Buffoons owned their ſtile in them, Port Royall their Characters, and Janſeniſts their mode of cavilling, and vainly anſwering the juſt reproaches

made to their wicked Doctrine; After all this the Iesuites will not be without an Answer, the Church without Censures, nor the Magistrates without Punishment, so soon as this wicked Writer shall have published his Name; in concealing of which he cannot dissemble his being a Iansenist, and by consequence an Heretique.

The

The second Answer.

Wherein the Authour of the Provincial Letters is convinced of IMPOSTURE.

The Preface.

THE *Author of the Provincial Letters chargeth the Fathers of the Society of Jesus, that they have brought into the world opinions in matter of Morality, which corrupt the manners of Christians. To make good this charge, he instanceth in many cases, from the beginning of his fifth Letter (where he entereth upon his grand design of impugning the Society) to the end of the tenth; in all which he will have it clear, that the Society hath introduced a* Moral, *which breedeth corruption of manners in the whole world. To prove this charge, he ought to make good four things in the instances which he alledgeth. The first is, that the Doctrine, against which he inveigheth, is not ancienter then the Society. For if it were taught in the Church by approved Authors, before that Religious Order was in being, it is false to charge the So-*

ciety with introducing it. Secondly, when he chargeth them with any Doctrine, he must cite their words truly, according to the plain sense of the Authors. Thirdly, the Doctrine wherewith he chargeth the Society, must be naught and unallowable; otherwise he doth but shew his own either ignorance, or malice, and deserveth to be cast out of the Schools, for censuring and deriding good and wholesome Doctrine. Fourthly, he must shew, that the Doctrine which he objecteth to the whole Order, is not onely the private Tenent *of one or two single persons in it, but tanght by many, or at least allowed by many, and generally owned by the Society. For it is false to call that the Doctrine of a Religious Order, which (though one or two have held) is generally disclaimed by the whole Body.*

That these four things ought to be observed, is so unquestionable, that no rationall man will dispute it. I reflect on them, because they are those, by which the Authour of this Answer evidently convinceth the Impostor, though he do no where set down these conditions: And I do defie all the Jansenists, and all their Cabal, *to make these four Conditions good in any one of all the great num-*

ber

ber of Cases, which these Letters object. It is easie to object great crimes to the greatest innocency; it is easie to rail and taunt, when Spleen and Choler furnish words to Fury: But let them come to the point, and prove what they say, and then Ile give them leave to boast, and pardon all their Rhodomontadoes.

The Societies Answer is their Innocency: There is not one objection of all that are made in this Book, which is rightly made; not one, by which the Society may be made guilty of corrupt Doctrine. Here are nine and twenty Impostures laid open; there might have been as many more: but these are enough to let the world see, that this man deserveth no credit, who in six Letters is convinced of twenty nine Impostures. The whole Machin of the Objections, made in the Provincial Letters, is mainly built upon the Doctrine of Probable Opinions; *which (though the Church hath always allowed) this Letter-writer, and his Translatour into English (who will needs become his Second) call a* Monster, *and* Source of Irregularities. *I will therefore put that in the first place, and set the rest of the Answers down, as near as may be, in the same order*

order, as the Objections (all which are Impostures) *do lye in the Provincial Letters, that the Reader may easily turn to them. I invert the order a little, in which they are printed in the French; but it is to facilitate the matter.*

The First Imposture; which in the French Copy is the twentieth.

THe Doctrine of *Probable Opinions* is *the Source of a Torrent of Irregularities*, Let. 5. page 84. *The Casuists scarce ever agree; there are few questions, wherein one does not hold the affirmative, the other the negative*, Let. 5. page 94. *And 'tis this way they palliate Crimes, tolerate Disorders, and excuse all Vice*, Let. 5.

Answer.

This is no new Imposture; for 'tis one part of the first Propositions in the *Morall Divinity*, which is falsely imputed to the Jesuites: and as Father *Cauſſin* sayes, *'Tis the Head of that Book, (a weak, yet malignant Head) which hath an influence into the whole Body.*

Every one knows, that in Morall Theology, as in other Sciences which are taught in the Schools, there are two sorts of Maximes. The one, in which all Casuists generally agree, because either Holy Scriptures, or consent of Fathers and Doctours have made them certain and evident,

evident. The other onely probable, and such as may fall under dispute, and in which opinions of Authors are divided.

For what concerns the first sort of Maximes, no man can deny them without temerity; and commonly there are none that disagree with the Iesuites in them, but Heretiques. As to the second, 'tis lawful for any one to pick and chuse out of those severall different opinions, which Divines teach, that which squares best with himself, supposing it be *probable*; that is, that it be accompanied with these four conditions, which *Suarez* a Iesuit hath (*a*) given us.

The first is, that it doth not strike at those Truths, which are universally received in the Church. The second, that it doth not wound common sense. The third, that it be grounded on reason, and maintained by some irreproachable Authority. The fourth, that if it hath not the generall vote of the Doctours, at least it be not generally condemned.

This is *the Doctrine of Probable Opinions*; This, that which the *Iansenist* calls, *The Source of Irregularities*: This, *the Stumbling-block* of this Brain-sick Man. He is astonished, that in questions of *Morals* our Authours should be divided in their Opinions, and that they are so often of contrary Sentiments in the resolution of Doubts.

We must cure this his Disease with the words of St. *Antonine*, whom one would deem to have

(*a*) *Suarez Disp.* 12. *de Bonitat. & Malit. Sect.* 6.

have foreseen his Malady. (a) *'Tis evident,* sayes this Father, *by examples, that in the Questions of Morals, even those sometimes which are necessary to salvation, the opinions of such Doctors as are most eminent both for sanctity and knowledge, fall out to be contrary. For St.* Thomas *in the fourth Book upon the Master of Sentences, holdeth, That a man fallen into mortal Sin, is not obliged by any precept to go to Confession, so soon as he hath opportunity, except in some very few cases, which he hath there set down,* Dist. 17. *Richardus*

(a) *Quod sint contrariæ opiniones inter Doctores sanctitate & scientiâ maximos in materiâ morali, aliquando etiam necessariâ ad salutem, patet per exempla. Nam Beatus Thomas in quarto tenet, quod post lapsum in mortale, non oportet aliquem statim confiteri sub præcepto, habitâ copiâ Confessoris, nisi in paucissimis casibus, qui ibi ponuntur.* Dist. 17. *Et cum eo tenet Richardus; sed Hugo de Sancto Victore, & Beatus Bonaventura sunt in hoc contrariæ opinionis: sanctitas autem, & magnitudo scientiæ ipsorum nota est omni Ecclesiæ. Neutra tamen illorum opinio reprobatur, etsi Beati Thomæ opinio communius teneatur: quæ tamen minùs tuta videtur. Raimundus Decretistа in Summâ tenet, quod participare cum excommunicatis majori, in loquelâ, cibo, & hujusmodi, in casu non concesso, sit mortale universaliter. Sed Beatus Thomas, Johannes Andreas, & Archidiaconus tenent contrarium, & illud contrarium communiter tenetur. Et sic exempla innumera possent poni. D. Antonin.* part 1. *Tit.* 3. *cap.* 10. *de Conscientiâ,* §. 10. *fol.* 63. *p.* 1. *col.* 2.

Richardus also is of the same opinion; yet Hugo *of St.* Victor, *and St.* Bonaventure *in that very thing are of a contrary opinion: and yet their Sanctity and profound Learning is esteemed through the whole Church. And we know, neither one nor other of these opinions are rejected; although that of St.* Thomas, *which appears least secure, is nevertheless the most common. St.* Raimundus *Doctor and Canonist, in his Summe, doth maintain, that, generally speaking, 'tis a mortall Sin to hold commerce with any one excommunicated with the greater Excommunication, whether it be in speaking, or eating with him, or any such other action, which is not permitted. But St.* Thomas, Iohannes Andreas, *and* Archidiaconus *teach the contrary, and their opinion is most generally received. Thus we might bring infinite like examples.*

I am confident, our Censurer in reading this will accuse himself for his too rash Criticisme, and will be sorry to have so lightly condemned the doctrine of *following probable Opinions*; he will be ashamed to have reprehended that diversity of Opinions in Iesuites in questions of Morality, which St. *Antonine* approves of in St. *Thomas*, in St. *Bonaventure*, in St. *Raymund*, and in very many famous Doctors, out of whom he sayes, *might be brought an infinite number of examples*. He will blush at his having reproached the Society with permitting that liberty to her Authors, which the Church gives to all Catholique Doctors; of maintaining their own opinions, and of contradicting one the other in such points, as she hath not yet decided: reserving to her

her self the power of censuring those Propositions, which she judges dangerous. In fine, he will be astonished at his own phantasticalnesse, seeing that which he calleth *the Source of their Disorders, and the Basis of their Irregularities*, is an innocent practice permitted by the Church, and observed by all those Universities, which exercise the best Wits, form the wisest Directours, and render them capable of governing Consciences.

An Advertisement to the Jansenists.

It can be no disorder to hold with Divines *the Doctrine of Probable Opinions*, but 'tis a crime to hold with the Iansenists the Doctrine of Heresies. That's the *Source of Irregularities*, of which I am constrained to minde you. You are convinced to have left the infallible rule of Faith, and instead of repenting of your errour, you would fain blame the Society for holding diversity of Opinions in Moral Doctrine. Thus did *Wicleffe*, finding his errours and cheats discovered, set upon the Doctours of the Canon Law, (a) *calling all those Fools that studied the Decretals, as being Apocryphal, and made to divert Souls from the Faith of Jesus Christ.* Thus did *Calvin*, feeling himself struck with the Thunder-bolts of the Church, set upon the Holy Fathers

(a) *Decretales epistolæ sunt Apocryphæ, & seducunt à Christi fide; & Clerici sunt stulti, qui student eas. Hæc Propositio fuit damnata in Concilio Constantinensi.* Sess. 8. Propos. 38.

Fathers, the Councils, and particularly upon the Divinity Schools, stuffing his Letters and scandalous Writings with what Faults soever (either true or false) he could pick out of the works of Divines. Thus did *Jansenius*, imitating those two infamous Arch-heretiques, say, (b) *That as School-Divines, breaking down the bounds of Sacred Things, do often fall into fantastical Abstractions; even so the Casuists in the Moral, laying aside the most simple rule of humane Actions, which the pure light of Reason and Ancient Fathers have taught us, under pretext of accommodating themselves to the weakness of men, have given such scope to consciences, that nothing is now adayes required as necessary, to frame a new rule, yet more licentious, of morall life, then that men become more wicked then now they are.*

Confess the truth. Is it not from these Authors, that you took those ill impressions (which you labour to spread amongst the common people) of Scholastique and Morall Divinity, to the end

(b) *Unde factum est, ut quemadmodum in Theoricis, limites rerum verè divinarum transeundo, non semel in chimæricas abstractiones incidèrunt, ita in practicis Morales, regulas agendorum simplices relinquendo, quas simplex, & genuina ratio, & antiqui patres præscripserunt; tam laxas effecère conscientias, sub prætextu accommodandi sese infirmitatibus hominum, ut nihil opus sit, nisi sceleratiores fieri homines, ut nova aliqua, & licentiosa regula fabricetur.* Jansen. Tom. 2. L. Proæm. cap. 8.

end, that by rendring them odious to the vulgar, you might prevail wholly over their weak judgements, without all danger of punishment; when (by this means) there shall be found no more any persons of knowledge and ability, to hinder your dispersing the venom of your pernicious doctrine among them? Truly I am not at all astonished, that you should declare war against *Probable Opinions*, since you are Disciple of a Master, that was a professt enemy of demonstrations, even in Diviniry; maintaining with most insolent boldness, that a (c) *conclusion which is drawn from two Propositions, one of which is of Faith, and the other evidently known, is esteemed hereticall by very great Divines; but that all generally confess, it borders upon Heresie; and without all doubt, he who maintains it, most commonly is reputed an Heretique.* And in another place, (d) *All that which is repugnant to Propositions, which by good consequence are inferred from the word of God, is not alwayes hereticall, nor suspected to be so, although it be contrary to the word of God, and be maintained with*

(c) *Conclusionem è propositionibus elicitam, quarum una fidei est, altera evidenter nota, graves Theologi Hæreticam censent: Hæresi vero proximam universi profitentur, & qui eam pertinaciter asserit, sine dubio Hæreticus haberi consuevit.*

(d) *Quæ propositionibus ex verbo Dei rectâ consecutione fluentibus opponuntur, non protinus Hæretica sunt, nec Hæresim innuunt; etsi Dei verbo contraria sint, pertinaciámve demonstrent.*

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with obstinacy. What do you say now to the temerity of this proposition? you know the Author of it; I need not name him: neither do I think you will disown it.

After this, what remaineth to make up the height of extravagancy and insolency, but to say, as you do, that Propositions of Faith are Pelagian Heresies, and those who teach them, are undoubtedly held for Heretiques? You have both said it and published it; you have taught, that 'tis Semi-pelagianisme to say, *Jesus Christ died generally for all men.* And to that infamous Proposition you have added four others, which have been blasted with *Anathema's.* You have dared to say, notwithstanding the judgement of the Church, which condemned them in *Jansenius, that you have not found them there,* and that one may yet maintain, *Grace is wanting to some just persons, when they sin.* This is that we call teaching *the Doctrine of Heretical Opinions.* This is the Source of our contests, and the true cause of your animosity against Jesuites. Acknowledge your errour; disavow that false and pernicious doctrine; receive with respect, that which was lately determined in the Assembly of Bishops concerning the Elogy of the Abbot of *St. Cyran,* and the Heresie of Jansenisme; and then our difference concerning *Probable Opinions* will soon be at an end. Your Cavils concerning *Probable Opinions* serve but for a hiding hole, whilest you cannot defend your self; but we must ferret you out, whilest you continue still obstinate in maintaining *the Doctrine of Heretical Opinions.*

The second Imposture, French 21.

THat *Emmanuel Sa* and *Filiucius* give scope enough, and liberty of Conscience to Sinners, because they teach, *It is lawfull to follow the lesse Probable Opinion, though it be the lesse secure. Let* 5. *Engl. edit. p.* 95.

Answer.

I ask this wretched Casuist, whether he believe, there are none but Jesuites that teach this Doctrine? If he do, he is very ignorant; if he do not, but knowing the merit of those persons, who maintain it with them, chargeth notwithstanding the Jesuites as sole Authors of this opinion, he has a great deal of passion, and very little judgement. Has *Monsieur Du Val*, a Sorboniſt, given any scope to Sinners, when he saith, *'Tis sufficient to follow a safe and probable opinion; and that without any difficulty, a man might leave that which has more probability.* Has (b) *Monsieur Gamasche*, another Sorboniſt given liberty of Conscience, in assuring us, *that we are not*

(a) *Asserendum est, satis esse tutam & probabilem opinionem sequi; & probabiliorem posse optimè relinqui.* Vallius Doctor Parisiensis, tract. 12 de human. Actibus, art. 13. Sect. *Et sic nonnulli.*

(b) *Non tenemur foro conscientiæ sequi probabiliorem partem: sed satis est absolutè, si sequamur probabilem, quæ peritis & doctis placet, donec Ecclesia contrarium statuerit, aut prima illa opinio è scholis Theologorum omnino explosa fuerit.* Gamach. 1, 2. tract. 1. pag. 115.

not bound by any law of Conscience to follow that opinion which has most probability; but that it is sufficient absolutely, to follow that which is probable, and approved by learned and able men, till such time as the Church rejects it, or that it be banisht out of all the Schools of Divinity.

If we must alledge the Authority of Fathers, dots St. *Antonine* encourage Libertinisme, when he teaches that very same Doctrine in these words? *They object to us, that in case a man doubt, he ought to follow the most secure way, which causes scrupulous persons to take the straitest way. But to that it is answered, to chuse the surest way is a Counsel, and not a Precept: Otherwise many were obliged to go into Religious Orders, because in them one lives with more safety, then in the world. It is not then necessary to follow the most secure, as long as one may follow another way which is safe. For as there are many wayes which lead us to the same Town, although one of them be more safe then the other; even so is it in our journey to the Celestiall City, one taketh this way, another that, and*

(d) *Sed ad hoc respondetur, eligere viam tutiorem consilii est, non præcepti: aliàs oportet multos ingredi Religionem, in qua tutius vivitur, quàm in sæculo. Non ergo oportet de necessitate eligere tutiorem, quando etiam alia via eligi potest tuta. Sicut enim diversæ viæ conducunt ad unam Civitatem, licet una tutior alia sit; sic ad Civitatem cælestem alius sic, alius sic vadit, & tutè; licet aliquis tutiori modo.* St. Antonin. 2. part. Tit. cap. 10. §. 10. fol. 62. p. 2. col 2.

and both safely, although another may take a safer then either? Note that this Authority concludes a *pari*, or a *simili*, from the lesse security in states of life, to the lesse security in probable, that is, safe opinions.

What can the Jansenist say to this? Will he accuse St. *Antonine*, for giving liberty of Conscience to Sinners? Will he say that the rules he sets down in the same place, are contrary both to Scripture, and the Tradition of the Church, when he affirms, (e) *That between two opinions concerning the Precepts, of which one is more severe, the other more milde, we must make, and consequently any may follow (all things else being equall) that interpretation, which is lesse severe; because neither the Commandments of God, nor his Church, are made to take away all spirituall delight; which undoubtedly is done, when one explains their Precepts with too scrupulous a timidity.*

An Advertisement to the Jansenist.

If you were a little less self-conceited then you appear to be, you would have spared this objection,

(e) *Inter duram & benignam circa præcepta sententiam, benigna est potius, cæteris paribus, interpretatio faciendæ. Quod etiam asserit Gulielmus. Hujus ratio est, quia præcepta Dei & Ecclesiæ non sunt ad tollendam omnem spiritualem dulcedinem: qualis certè tollitur, quando nimis scrupulosè & timidè præcepta interpretantur.* St. Antonin. ibid. fol. 62. pag. 2. col. 2. *in fine.*

jection, to have saved your own honour. When that saying scap't from you, in your *Morall Divinity* falsely imposed on the Society, (e) That *the Jesuites permit any thing to Christians*, and that *they believe all things to be probable*, you should at least have excepted your own Maximes; and then we should have been lesse astonisht at your complaints, when we had found out the subject of your griefs. Those Fathers, sure, had much forgot themselves, that they did not stretch the Science of *Probable Opinions* even to Heresies. That spirituall Empire, which in your opinion they have got by these probabilities, (f) *reaching forth their hand by an obliging and complying conduct to the whole world, Let.* 5. would have been become universall, and without counting the Lutherans, who persecute them in *Germany*, the Calvinists in *France*, and the Independents in *England*, all those, who are of your own side between *Charenton* and *Port-royall*, would have been for them; all those Letters you send abroad into the Provinces, would speak honourably of their Function; all those railing tongues which decry them, would finde nothing but praises and applauses to give them. Yet they would be very sorry to be in your good esteem, while you maintain Opinions concerning Faith, so dangerous and unworthy of a Christian, as those are, which you have already advanced. Truly when I confer that which your selves broach, with that which you censure in others, I admire how you can say with so much arrogancy, *That you search the certain, and not the probable.*

(e) 1. *Propos.* de la Theol. Mor. (f) *Let.* 5.

bable. You that have ſcarce any thing written, which is not condemned as ſcandalous, Heretical, and pernicious to the ſalvation of ſouls; do you believe it the moſt ſafe way to defer Communion till the end of a mans life? to ſubmit ſecret ſins to publique penance? to hold two Heads of the Church, which make but one? to make your confeſſion, not that you ſinned many times, but that *Grace failed you* many times? In a word, do you hold it the moſt certain and ſecure way, to follow the Janſeniſticall Doctrine, which has troubled the whole Church ever ſince your rebellion againſt the Pope?

The third Impoſture. French 22.

THat the Authority of onely one good and learned Doctour, according to Sanchez, *renders an opinion probable; which granted, one onely Doctour may turn mens Conſciences topſie-turvie, and yet all will be ſecure.* Letter 5. p. 92. Engl. edit.

Anſwer.

This judicious Writer confeſſes in the next page, that he cannot ſtand to this rule. *What aſſurance have I,* ſayes he, *that your Doctours taking ſo much freedom to examine things by reaſon, what ſeems certain to one, will ſeem ſuch to all the reſt?* Is it poſſible to finde a more ridiculous diſcourſe then this is? If it be not lawfull

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to examine things by reaſon, which way would he have a Doctour examine ſuch things as are not evident in themſelves, nor certain by any principle of Faith, nor determined by any Eccleſiaſticall or Civill Law, but are yet onely under a ſimple probability?

To confirm this judgement, which he has made, he tells us *the diverſity of Opinions is ſo great*; what then? What can he conclude from that principle? that therefore we muſt not examine ſuch things, as are diſputable, by force of argument and reaſon? Judges are often divided in their opinions *of Fact*, and *of Right*; therefore we muſt neither minde their advice, nor their reaſons. Certainly this manner of reaſoning is very well befitting a Janſeniſt.

It may be you will objects, that you ſhall then never be certain of truth, if conſulting Caſuiſts, one tells you it is, and the other tells you it is not. 'Tis true; but would you therefore have the Caſuiſts change the nature of things? and make that which is onely probable, evident and undoubted?

But at leaſt I would ſatisfie my Conſcience, ſay you: your Conſcience is ſecure enough, if ſo be you follow the advice of ſome knowing and vertuous Doctour. You reply again, if it be ſo, one onely Doctour may turn mens Conſciences topſie-turvie. Yes truly, if he be a Janſeniſt, he may, and fling you into a precipice. But if he be Orthodox, learned and vertuous, you may reſt ſecure upon his advice. For if he be learned, he will not be deceived, judging that probable which is not ſo: and if he be vertuous, he will have a

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care not to deceive you. If you be not yet satisfied, if you will yet talk like a Jansenist, if you cry out still *you cannot be satisfied with this rule*, I answer, it is nevertheless the opinion of *Navarre*; (who was no Jesuit) whom the Jansenists in their Works, call *one of the most esteemed Casuists of our time, one who has most reverenced the power both of the Pope and Church*; he cannot be suspected of one side or other; and yet hear what he sayes in the fifth Book of his Counsels (a) *If the Confessour be a man of any great capacity, learning, and noted piety, such as ordinarily are the Masters, the Doctours, and the Confessours of the most Illustrious Society of Jesus, the Penitent may believe him without any the least doubt or scruple; yea, is obliged to do so: and if he do not acquiesce in his advice, if he do not rest peaceably being held up by his Authority, in my opinion he sins.*

What? was it not enough that (b) *Albertus Magnus*

(a) *Respondeo, quod si confessarius est vir eruditus egregiè, & pius insigniter, quales solent esse Magistri, Doctores, & Confessarii illustrissima Societatis Jesu, procul dubio, & absq; ullo scrupulo potest, imo & debet credere; adeò quidem ut meâ sententiâ non credendo, & non se ejus authoritate tranquillando, peccaret.* Navarrus lib. 5. consil. de pœnitent. & remiss. consil. 2. pag. 232. edit. Colon: Anno 1616.

(b) *Albertus magnus citatur à Sancto Antonino tit. 3. part. 1. c. 10. §. 10. p. 63. his verbis. Quilibet homo cum salute potest sequi in Confessis quamcunque opinionem voluerit, dummodo alicujus Doctoris magni opinionem sequatur.*

Magnus ſhould ſay, *Every one without hazarding the loſſe of his ſoul, may follow, in taking counſell, what opinion he pleaſes, provided that it be taught by ſome eminent Doctour.*

Was it not enough that St. *Antonine* ſhould teach with *Ulricus* in *his Summe, that if a man conſult able Divines in any doubtfull caſe, for which he can finde no Authority, to aſſure him whether it be ſo or no, he does not ſin in following that counſell they give him, although it be not conformable to truth, alwayes ſuppoſing, he form a good Conſcience, and act faithfully; becauſe morally he hath done as much as he could, and God asks no more.*

Was it not enough, that the moſt famous Doctours of *Sorbon* ſhould have been of this Opinion? that (c) *Major* durſt ſay, *A man muſt not count the votes of Doctors, but weigh them; and that one alone may correct the Opinion of many.*

Was it not enough, that *Monſieur* (d) *Du Val* had affirmed, *One Doctour that is eminent, and of*

(c) *Non tamen ſemper habendus eſt oculus ad multitudinem dicentium, ſed ſapientiam cum numero conſiderabit, quia ſicut duos vel tres debiliores valet unus fortis; ſic unus oculatus materiam diligenter inquirens tres alios inferiores valet.* Major *in* 4. q. 2. in Proleg. & in reſpon. ad 5. object. *Non nego quin unus poſſit opinionem multorum caſtigare.*

(d) *Dicimus doctorem claſſicum, magnæ authoritatis & famæ, poſſe opinionem aliquam novam, firmiſſimis rationibus roboratam introducere, eamq; ita introductam & confirmatam, tutò aliquem ſequi poſſe.* Vallius tract. 19. q. 4. a. 15. p. 116, 117.

of great reputation in the Schools is ſufficient to introduce a new opinion, if he maintain it with ſtrong reaſons; and that having introduced and confirmed it, one may follow it with a ſafe Conſcience.

Was not all this enough? would he yet have one *of the moſt eſteemed Caſuiſts of this time* (to reward the Janſeniſts for the praiſes they give him, and the value they have of his vertue) declare himſelf againſt them in favour of Catholiques, ſaying (as I have already cited) a Confeſſour eſteemed for his Piety and Doctrine, *ſuch as are ordinarily the Confeſſours of the Society*, may ſatisfie the Conſcience of a Penitent? *Peccator videbis, & iraſcetur.*

An Adverti ſement to the Janſeniſts.

I do not at all doubt, but the Authority of *Navarre* troubles you ſufficiently; yet that I may a little comfort you in your diſgrace, let me minde you, that (c) *Cajetan* treating this matter obſerves very wiſely, that *in matters of Faith it is not lawfull for any man to follow his own particular opinion, without ſubmitting it to that ſuperiour rule, which is the Church his Mother. The reaſon is, becauſe we muſt reſolve, and bring to ſome certain rule our opinion, which is of it ſelf doubtfull, for fear leaſt we make Faith ſubject to errour.*

Pray

(c) *Cajetan. in ſumma. Verbo* Opinio. *Idem ſenſit Sayrus, libr. 1. Clavis regiæ, c. 5. ubi citat Cajetanum.*

Pray conſider the excellency of theſe words. If you judge it to be a giving ſcope to Sinners, to ſay, One Author alone, if learned and vertuous, may render an opinion probable, reflect a little on the Authors of your own Sect, and tell me, whether a particular Doctour can with a ſafe conſcience fetter himſelf obſtinately to his own opinion, after it is condemned for Hereticall by the Biſhops and Pope. Tell me, whether that man be mindeful of Humility and Sincerity, who askes us, to ſhew him in *Janſenius* his Book the five Propoſitions cenſured by *Innocent* the Tenth, even then, when the whole Church aſſures us they are there. And if you be of ſuch an indiſcreet credulity, that after ſo many Bulls and Conſtitutions, you will needs follow the ſcandalous Maximes of that Authour, learn of * St. *Thomas*, that the ſimplicity of ſuch, as follow the raſh and dangerous opinions of their Maſters, will no wayes excuſe them; becauſe when it is concerning Faith, we muſt not lightly adhere to dangerous Novelties. For if we might, thoſe who followed *Arius*, would finde a lawfull excuſe, in the facility with which they embraced his errours; and yet nevertheleſſe that too credulous ſimplicity was the cauſe of their deſtruction and utter ruine.

Undeceive thoſe ſilly Women, who have ſuffered themſelves to be intrapt by the Witchcrafts of thoſe deceitfull words, under which you have given them the Poiſon of a corrupted Doctrine. Tell them, that hereafter they never give

* *St. Thom. Quodlib. 3. Art. 10.*

give their Director power over Gods Grace, and over even God himself; and tell them, that they write no more to you, as the (g) Abbesse of *Port-Royall* writ to the Abbot of St. *Cyran*; *I make an end, Father, by a cessation from all demands, and from all desires, loosing all in a resignation to whatsoever you shall think fit to command over me, and (if I durst say it) over God himself; since his approaches to me, and withdrawings from me depend on your judgement, and on your conduct, to which I vow a perfect obedience, such as is due from a soul, which miraculously he has rendred yours.*

Undeceive those poor solitary people, who are gulled so far as to believe, the highest point of perfection consists in preferring the opinions of one single Author, condemned by the voice of the whole Church, before all other lights; and tell them, that they make no more use of those protestations, which *Monsieur le Maistre* made to the same Abbot in one of his Letters, saying thus: *Sir, I have not need of any thing to perform a generous Action, besides the honour of your*

(g) *This Letter is one of those were made use of in the processe against the Abbot of St.* Cyran, *as well as that which follows, which was written by Monsieur* le Maistre, *Nephew to Monsieur* Arnauld. *The Originall is kept in* Clermont *College, and has been already published in a Book, intituled,* The progresse of Jansenisme discovered, *the Copies of which were almost all bought up by the Jansenists as soon as ever it peept out, to keep the knowledge of it from being publique.*

your Counsel, which is not a Precept, but an Oracle. While you do not deprive me of that Torch, all other light is superfluous.

Undeceive your own selves, and instead of sacrificing your Pen, your Honour, and your Soul in defence of a declared Heretique, follow the common opinions, which have been approved by Catholique Doctors, and the ordinary conduct of the Church; from which an affectation of singularity has unfortunately separated you.

The fourth Imposture. French 23.

THat Father *Bauny* vilifies the Dignity of Priesthood, because he teaches, *When the Penitent follows a Probable Opinion, the Confessour is bound to absolve him, though his judgement be contrary to that of his Penitent: and that to deny Absolution to a Penitent, who walks according to a Probable Opinion, is a sin in its own nature mortall: citing to confirme this Opinion,* Suarez, Vasquez, *and* Sanchez. Letter 5. Engl. Edit. pag. 97

Answer.

Father *Bauny* might, if he had pleased, have cited for the same opinion six and fourty Authors,

thors, alledged by *Sancius*, who is no Jesuit, but a very learned Master of Morall Divinity. He, after having proved by so great a number of Divines, *That a Confessour ought to follow the opinion of the Penitent, after having heard the secret of his sins*, addes, that he is astonished, why *Sanchez* the Jesuit assures us, that very many of these Authors agree onely in this point, That *'tis lawfull* for the Confessour to follow the opinion of the Penitent, although it be contrary to his own; and that he cites but few, who teach, that *he is obliged* to it; since that all those he does alledge, excepting *Rodriguez*, and *Sa* a Jesuit, maintain both the one and the other: and though they do not expresse it in formall terms, yet the reasons, by which they shew he may do it, prove also that he ought: (a) because, sayes he, *As often as it is lawfull for a Confessour to give Absolution, the Penitent has in*

(a) *Quoties Confessarius potest licitè beneficium Absolutionis impendere, ad illud exigendum habet jus justitiæ Pœnitens; & expressè ad id obligari arbitror sub Mortali, si de Mortalibus sit facta Confessio. Nam onus grave esset pœnitentem obligare ad sua detegenda crimina alii Confessario absque necessitate. Docet Sancius,* lib. 1. c. 9. num. 29. *Quamvis solùm venialiter delinquere Confessarium non proprium existiment Vasquez, Salas, Sayrus, Montesinus; at constringi Confessarium Absolvere pœnitentem, contra propriam Sententiam, sive sit proprius Parochus, sive alienus, certum reor.* Sancius Disp. Select. disp. 33. n. 34. p. 286, & 287.

in justice a right to demand it. And for my own part, I think, he is obliged under pain of Mortall Sin, if the Penitent have confessed any sins which are Mortall; since that it cannot be but a very great burthen to him, to be obliged to declare again the same Sins to another Confessour without any necessity. Sanctus *teaches this in his first Book, chap. 9. num. 29. although* Vasquez, *and* Salas, (*Jesuites*) *and* Sayrus, *and* Montesinus *assure us, he sins but venially, if he be only delegated. But I am certainly perswaded, that every Confessour, whether he be Ordinary or Delegate, is bound against his own judgement to absolve the Penitent.*

Judge by this of the Ability and Truth of the Jansenist, who imputes as a Crime to Father *Bauny* the inventing of an Opinion, which forty six Authors, amongst whom St. *Antonine* has the first place, have taught before him. If he do know this Opinion to be so common, and so ancient in the Schools, where is his Truth? If he do not, where are those imaginary parts, with the which he flatters himself? But whether he do know it, or he do not, where is his judgement? Ought he to expose himself thus for a laughing-stock (through his rash censures) to learned men, who so easily discover the pride of his heart?

An Advertisement to the Jansenists.

'Tis no debasing the office of a Priest to oblige him, to cure the wounds of a sick Person, that casts himself into his hands, then when he both can and ought. The yoke of Confession

is no inſupportable yoke, and the government, which Jeſus Chriſt has given Confeſſors, is no Tyrannicall government. It is a government of Love, eſtabliſht in Mercy, and which ſubſiſts in Sweetneſſe.

But to ſay, as you do, is to annihilate it wholly. (b) *That one onely Mortall Sin deſtroyes the office of Biſhop and Prieſt.* (c) *That the Sentence of the Prieſt is onely a ſimple declaration of the pardon, which the Sinner hath obtained of Heaven: That 'tis an inviolable Law, that one ought to defer Abſolution till after the fulfilling of the Penance, and that the contrary practice,* (d) *favoureth the generall impenitence of the world.* The fruit of theſe wicked Maximes can be no other, but a diſtaſte of the Sacraments; ſuch as thoſe women finde, who abandon themſelves to your direction: and ſuch as Mother *Agnes* of St. *Paul*, Abbeſſe of *Port-Royall* hath

(b) *Clariſſimum eſt, Epiſcopum peccatorem reſurgere non poſſe per media ſtatui propria; cum hoc ipſo, quo peccator eſt, ſtatum amittat ex primario jure, nec amplius in eo ſit.* Vindiciæ p. 296.

Qualibet vinculi Caſtitatis infractione perimitur Sacerdotium. pag. 319. edit. *Anno* 1646.

(c) *This is one of the ſecret Maximes of the Abbot of St.* Cyran, *that the words of Abſolution are not operative, but declarative onely of their effect. Letter of my Lord the Biſhop of* Langres *to my Lord S.* Malo, *concerning the Maximes of the Abbot of St.* Cyran.

(d) *Frequent Communion.* p. 628.

hath expressed in one of her Letters in these terms. (e) *I think my heart is hardened, having no feeling of Contrition, nor Humiliation, to see my self deprived of the Sacraments: and I could passe my life thus without being troubled at it. We are at present in the time of the Confessions of our young Schollers. I remember a good Priest, who you told me, heareth Confession after the manner of the Ancient Church. I know not whether we may may get him for these yong ones, and for some Sisters. There are some, who have not been at Confession these fifteen moneths. This would amaze a Confessour, who demandeth onely words, and not dispositions.*

(e) *This Letter maketh one piece of the Processe against the Abbot of St.* Cyran.
See the Progresse of Jansenisme, p. 81.

The fifth Imposture. French. 8.

THat the Jesuites take away the rigour of Fasting by unlawfull Dispensations; (a) because *Filiucius* proposeth this Question. One, *who hath over-wearied himself about any thing, as for example, in satisfying a Wench, is he obliged to fast? Not at all. But how if he have thus over-wearied himself on purpose, to be thereby dispensed from Fasting? Shall he yet be obliged to fast? Although he have made such a formall design, yet would he be not obliged to fast?* Letter 5. p. 89.

Answer.

This lascivious Beast resolves to be merry at *Filiucius* his charge, and darts at him the blame of these two things; to have asked an ill question, and to have answered it ill.

For what concerneth the first accusation, that is of asking an ill question, he should have known before he begun to chide, that if *Filiucius* have discoursed this matter, he did it following (b) St. *Antonine*, on whose back this reproach will first

(a) *The Minister* du Moulin *casteth a world of reproaches upon the Church about Fasting*, pag. 343. *which Modesty will not suffer me to publish.*

(b) *St. Antonin. part* 2. *tit.* 6. *cap.* 2. *fol.* 8.

firſt fall: following (c) *Sylveſter*, Maſter of the Sacred Palace, whoſe *Summe* has been both renewed and enlarged by the command of two great Popes; following *Cajetan* and *Medina*, (d) illuſtrious Interpreters of St. *Thomas*, with (e) *Sancius*, and many other famous (f) Authours, who are no Jeſuites; yet have thought the Spirituall Phyſicians of our Souls ought not to be ignorant of the nature of theſe crimes: no more then the Phyſicians of our bodies, of the moſt ſhamefull diſeaſes. But to publiſh ſuch queſtions in a vulgar language, to make them the ſubject of mirth, to ſowe them amongſt the people, and expoſe them even to the eyes of Women, I cannot but ſay, 'tis an Action deſerves puniſhment; and which this Writer could never have committed, but by following one of the greateſt Enemies of the Church, and one of the moſt improved Scuffers *France* ever had in it. p. 343. of the *Romane Traditions*. I do not much wonder, that it is generally believed, the Author of thoſe Letters ſpent all his life in writing Romances. For 'twere impoſſible, any perſon of honour ſhould take that matter to make it a ſubject for Railleries.

As for the ſecond accuſation, of giving an ill anſwer,

(c) *Sylveſter verbo* Jejunium.
(d) *Cajetan in* 1, 2. *q.* 77. *A.* 7. *ad tertium. Medina in Summâ. declar.* 3. *præcepti, fol.* 39.
(e) *Sancius Diſp. Select. diſp.* 54. *num.* 2. *p.* 535. *verbis iiſdem quibus Filiucius.*
(f) *Angelus, Tabiena, in verbo* miſſa, *fol.* 45. *Navar. c.* 21. *n.* 334. 45. *& c.* 12. *n.* 39. 42. 55.

answer, the teeth of this hungry Detractor finding no hold on the doctrine of *Filiutius*, he curs and tears the Text, and after having pulled off this shred, *He who over-wearies himself about any thing, for example, in satisfying a Wench, is he obliged to fast? By no means. But put the case, he have so over-wearied himself, on purpose to be dispensed from fasting, is he yet obliged to fast? Though he should have had such a formall design, yet were he not obliged to fast,* He gapes out with an astonishment, as malicious, as 'tis ridiculous. *What is it not a Sin not to fast, when a man can do it? And is it lawfull to hunt out the occasions of sinning?* Letter 5. pag. 90. as if that Father excused a Sinner for not fasting, when he is able and obliged: Nay, and that he should permit him to hunt, with a formall design, the occasions of sinning. Where is the shame and conscience of this Calumniatour? Compare a little this reproach with the Authors true answer, and see how strangely he corrupts his words.

(g) *One objects,* (sayes he) *a man that should over-*

(g) *Objicitur, an qui malo fine laboraret, ut ad aliquem occidendum, vel ad insequendam amicam, vel quid simile, teneretur ad jejunium? Respondeo, talem quidem peccaturum ex malo fine; at secutâ defatigatione excusaretur à jejunio. Medina* Inst. c. 14. sect. 10. *Nisi fieret in fraudem secundam aliquos: sed melius alii, culpam quidem esse in apponendâ causâ fractionis jejunii; at eâ positâ, excusari à jejunio. Filiutius* tract. 27. p. 2. *de præcept. jejunii,* c. 6. n. 123.

over-weary himself about any wicked action, such as were killing of an enemy, or pursuing a Wench, or such like, should he be obliged to fast? I answer with Medina, Institut. cap. 14. sect. 10. *That such a man should sin by reason of that wicked action, which he proposes to commit, but being over-wearied, he should be dispensed from fasting; unless (according to some Authors) that he so over-wearies himself on purpose, to be exempt from fasting. But yet there are others that speak better, that he should certainly sin in putting himself on purpose, into a condition, which exempts him from fasting, but being once in it, he is no more obliged to fast.* What man of understanding can finde any thing to say against this decision, sustained by the Authorities of St (h) *Antonin*, of (i) *Medina*, of (k) *Sylvester*, and of so many other Authors? Who can be so ignorant, as to think, a man that is thrust through the body, is obliged to fast, because he sin'd in fighting a Duell? Who can be so impudent, as to dare to accuse a Confessour, that should dispense with such a man from fasting, of favouring Sinners, and permitting them to break those Fasts, which they were able to keep: yea, and

(h) *Propter culpam quamvis sit infirmus, durante infirmitate, non tenetur jejunare.* St. Antonin. 2. part. tom. 6. c. 2. fol. 6. n. 1.

(i) *Jejunium infirmos non obligat, sive sint infirmi ex suâ culpâ, sive non.* Medina in 1, 2. q. 77. A. 4.

(k) *Licet infirmo ex sua culpa, durante infirmitate, non jejunare.* Sylvester. *verbo* Jejunium.

and even to seek the occasions of sinning? None, but a Jansenist, is capable of committing so unworthy an Imposture.

An Advertisement to the Jansenists.

'Tis a shame you should have no other Writer to oppose to Divines, but a Scribler of Letters; and some prophane Heads, who like him, *are neither Doctors, Priests, nor Ecclesiastiques.* Letter 8. Who would believe such people understand so much, as what a Fast were? And yet these are your Casuists, these are the Authors you have pickt out to reform *the Morall.* Is it not a shame you should with so much injustice reproach the Jesuites the mitigating of Fasts, that are your selves rather bound to correct, what with so much scandall you have taught; *That amongst all the exteriour parts of Ancient Penance, you retain scarce any, but the depriving men of the Holy Communion of the Body of the Son of God; which according to Holy Fathers is the most important part, because it represents the privation of Beatitude: and is the most facil according to humane nature, all the world being capable of it?* See the Preface to the Book of *Frequent Communion,* page 19.

Do you know your own Doctrine? Is not that the Fasting and the Abstinence of the Jansenists? Have you not assured us, there are some souls amongst you, *so sensibly touched by the movings of Grace and the Spirit of Penance, that they would think themselves happy, in being able*

able to witneſſe to God their regret and ſorrow for having offended him, by deferring their Communion to the very end of their dayes. In the ſame Preface. pag. 35, 36.

This is your *Morall* of the new Mode. 'Tis thus you reeſtabliſh the Diſcipline of the Church. Oh, that it were but lawfull to keep this guide; *that were very commodious indeed*; (to uſe your own words) I mean for thoſe *full and fat Sinners* well enough known to your Caſuiſt. But I leave you all theſe jeaſtings; it is fit to be more grave in ſuch ſerious Diſputes.

The ſixth Impoſture. French 9.

THat *the Jeſuites excuſe ſuch, as deliberately and on ſet purpoſe hunt after the occaſions of ſinning; becauſe the famous Caſuiſt*, Baſil Ponctus (who was no Jeſuit) *teaches, that one may ſeek after an occaſion to ſin, directly and for it ſelf*, (primo & per ſe) *when we are carried to it, either for the ſpirituall or temporall good of our ſelves, or our Neighbours: and that Father* Bauny *the Jeſuite quotes him, and approves his opinion in the Treaty of Penance.* Qu. 4. p. 94. Letter 5. pag. 91.

Anſwer.

It is ſtrange, there is not one word of this Calumniatour to be found without ſome diſguiſe,

F or

or Impoſture: Let us therefore force truth out of his hands, that we may ſhew, how he labours to corrupt its innocency, and ſully its purity.

'Tis a Queſtion in the *Morall*, whether *Judith* were not a little raſh, then when ſhe expoſed her ſelf, ſo as we know ſhe did, to ſave the Inhabitants of *Bethuly*? Whether St. *Ambroſe* did well in going into Stews, to get away ſome debauched Woman? And whether many other Saints could diſcreetly imitate their zeal, as we finde they have done?

St. *Ambroſe*, libr. 3. Offic. cap. 12. juſtifies (a) *Judith, becauſe ſhe conſidered an honeſt good* (ſayes he) *in that dangerous occaſion, and ſearching it, ſhe found a profitable good.* And in the ſecond Book of *Virgins*, c. 14. ſpeaks thus in her favour, (b) *Judith dreſt her ſelf, that ſhe might take the eyes of an Adulterer; and yet never durſt any think her an Adultreſſe: becauſe 'twas not Love, but Religon, incited her to do it; and therefore the example which ſhe left us, ſucceeded very happily.*

If the Authority of this holy Doctor does not ſatisfie the Janſeniſt, he may conſult with the Sieur *Dandilly*, and ask him, if in the lives of the Holy Fathers of *the Deſert*, he have not at large ſet down the paſſage of an Hermite, who went into

(a) *Honeſtatem ſecuta eſt Judith, & dum eam ſecuta eſt, utilitatem invenit.*

(b) *Judith ſe, ut Adultero placeret, ornavit; quæ tamen, quia hoc Religione, non Amore faciebat, nemo eam Adulteram judicavit. Bene ſucceſſit exemplum.*

into a Stew under a disguised dresse, that he might get away his Neece, with whom he feigned a design of sinning. For my own part, I do not know any that are resolved to reprove the conduct of these great Saints, who voluntarily would expose themselves to danger for the spirituall good of their Neighbour, as Saint *Ambrose* did: yea, and for some considerable temporall good, as *Judith*. But you ask, if this were lawfull for all sorts of people, who have not the strength, those Saints had, to overcome the danger, yet have the same reasons to search it.

Suarez a Jesuit, whose name is not unknown to Divines, maintains in the *Treaty of Charity*, that those who distrust their own weakness, cannot do it with a safe conscience, *because he that loveth danger, shall perish in it*, as Holy Scripture tells us.

The famous Casuist, *Basil Pontius*, holds the contrary opinion, and assures us, a Catholique may marry an Heretique Woman, if it be for reasons of great moment, as the Tranquillity of a great Kingdom, or the Advancement of Religion; although it were not without danger, by reason of his own weakness, that he may be perverted: (c) alwayes provided, that in marrying

(c) *Dum tamen contrahas cum firmo proposito non labendi, fidenséq; de divina misericordia & gratia fore, ut eripiatur ab eo periculo sine crimine: Siquidem urgente Dei causa, illud subire periculum non recusas.* Basil. Pont. Append. de Matrimon. Cath. cum Hæreticâ. cap. 9. p. 894. secund. edit.

ing her, his will be resolved to hold constant to the true Faith; and that he hope, through the immense mercy of God, for whose sake he exposes himself to this danger, that he shall go through without falling into Heresie.

He grounds this on the Authority of the Canons, which permit Husbands, become impotent by charms or by nature, to continue in the same lodgings with their Wives, *ob honestatem publicam*, although they be in continuall danger of sinning. *C. Consult. de frigid, & malefic. & alibi sæpe*; and on the opinion of above fifteen Authors, which the Reader may see in the place I cite; and whom Father *Bauny* has followed in his Treaty of Penance. Q. 14.

This is the naked truth: and now you shall see the imposture and treachery of the Jansenist, which would give subject enough of astonishment, if it were not so natural to him, that they are inseparable.

First then, to render this Doctrine obnoxious to a severe censure, he explains it indifferently of all sorts of occasions; as if these Authours thought, that any one, on never so slight motives, might cast himself into the danger of offending God: whereas *Basil Pontius* speaks only of extraordinary cases, where either the interest of State, or Religion, is concerned. And this Father *Bauny*, who follows him, teaches in formall terms, *That regularly one ought not to absolve him, that is in occasion of sinning; because Absolution cannot consist with a will to sin.* Tract. de Pœnit. q. 14.

Is there any malice more black, then that of this Detractour?

Secondly,

Secondly, to render the Jesuites odious, he attributes to them that opinion, because one of them followed it; although their more able Writers, as *Suarez*, hold the contrary. Is not this a plain sign, that passion has blinded him? In the third place he would make us believe, that Father *Bauny* approves that manner of speaking of *Basil Pontius*, that one may hunt after *a direct occasion* of Sin, *primo, & per se*, because he approves the opinion of that Author, which is a meer wrangling: for he may consent to his opinion without approving his manner of speaking; which not being either *proper* or *strict*, is capable of an ill construction, by taking of the word *occasion* formally, so as it carries a man to sin; if it were not clearly enough explained in the whole body of the Dispute, where he pretends only this, that for the good, either of Church or State, a man may, without sinning, marry an Heretick, and expose himself to the danger of being perverted by her flatteries, supposing that he be resolved through the grace of God to resist them constantly. Now to all this, though Father *Bauny* do approve the Doctrine, yet is it so false, that he approves the manner of speaking of *Basil Pontius*, that he repeats the contrary four times in the fourteenth question of *the Treatie of Penance*, that if one should engage himself in the occasion of sinning upon some just account, *that occasion must not be either pretended, or sought after, by him, who does so expose himself.*

Judge by this of the malice, and the ignorance of his Accuser: of his ignorance, if he do not know the merit of *Basil Pontius*, who beyond

all dispute is a most learned and judicious Casuist: of his malice, if knowing it, he desire yet to make him passe, in the opinion of commmon people, for the broacher of pernicious Doctrines; and of both the one and other together, for quarrelling with Father *Bauny* for an opinion not condemned in the Schools; although it be not universally followed: and instead of opposing it by solid reasons, employing onely his own deceit and lies to disguise the others opinion.

An Advertisement to the Jansenists.

Without all doubt, being, as you are, declared Heretiques, and masked Calvinists, you are not onely in the state of damnation; but you are also stumbling-blocks to weak souls, who can neither keep you company, nor trust your guidance, without manifest danger of their Salvation. Therefore they are without excuse, if inconsiderately they abandon themselves to such guides as you are. I beseech them to believe, 'tis themselves the Holy Ghost threatneth, when he telleth us, *He that loveth danger, shall perish therein.*

The

The seventh Impoſture. French 19.

THat the Jeſuites (a) undervalue the Holy Fathers; that *at their appearance St.* Auguſtin, *St.* Chryſoſtome, *St.* Ambroſe, *St.* Hierome, *and the reſt vaniſhed out of ſight.* Letter 5. pag. 99. Engl. edit. *That the Caſuiſts are come into the world ſince their Society; and that they have ſucceeded the Ancient Fathers.* Letter 5. And in fine, *that according to* Bauny *and* Reginaldus, *who are Jeſuites, one ought not in matters of Morality to be guided by the Ancient Fathers, but the modern Caſuiſts.* Letter 5. pag. 98. and Letter 6. pag. 119. Engl. edit.

Anſwer.

For what concerns the *Falſe Auguſtin* of *Janſenius*, I grant it; the Jeſuits did labour to make him flie for it, and were extreamly glad to ſee that Book with diſgrace leave *Rome*, and the whole Church, to go back for *Holland*, from whence it came. But for the Ancient Fathers, who among all the Jeſuites has made them vaniſh?

Is

(a) *The ſame reproach is caſt upon Catholiques by* Du Moulin, *in his Book of the* Anatomy of the Maſſe; That our Adverſaries reject the Fathers, and ſpeak of them with contempt. *It is the ſubject of the* 22. *Chapter of that Book,* pag. 99.

Is it Father *Fronton*, who publisshed St. *Chrysostome* in Greek and Latin, the works of Saint *Basil*, the Library of the Greek Fathers, *Balsamon* and *Zonaras* on the Canons, *Anthony Melissa*, the Sentences of St. *Maximus*, the Observations on St. *Irenæus* and St. *Paulinus*, the Ecclesiasticall Historie of *Nicephorus Calliste*? to say nothing of the Greek and Latine Edition of St. *Gregory Nazianzen*, and of St. *Gregory* of *Nisse*.

Is it Father *Sirmond*, who has set forth since our time the works of *Theodoret*, of *Hincmar*, of *Paschasius Radbertus*, of *Sidonius Apollinaris*, of *Ennodius*, of *Alcimus Avitus*, of *Theodulfus*, of *Facundus*, and two and twenty such Volumes either of the Fathers, or ancient Writers of the Church? besides three volumes of the Ancient Councels of *France*.

Is it Father *Petavius*, who has set out St. *Epiphanius*, *Synesius*, and five Volumes of *Theologicall Doctrines*, which are made up onely of the thoughts and words of the Fathers?

Is it Father *Turrianus*, who has given us the works of more then eight Fathers, or ancient Ecclesiasticall Authors?

Is it Father *Schottus*, who hath set out the Comentaries of St. *Cyrill* on the Pentateuch, St. *Basil*, St. *Isidore*, *Ennodius*, and the works of fourteen ancient Fathers, most of which you may see in the Library of the Fathers, which is printed at *Colen*?

Do you not wonder at the boldnesse of this Calumniatour; who not perceiving, that reproaching the Jesuites with an imaginary undervaluing

valuing of the ancient Fathers, he has given them occasion to produce those glorious marks of the respect they bear them, and the esteem which they have for their Doctrine? setting before his eyes the *Augustinian Confession* of Father *Hieroſme Torrez*, which shews whether he had read Saint *Augustin*, the St. *John Climacus* of *Raderus*, the St. *Eucher*, and St. *Paulin* of *Roſweidus*, the *Tertullian* of *La Cerda*, the *Euſebius* of Father *Viger*, the St. *Dennis* of *Lanſbelius*, the Chain of Greek Fathers in six Volumes of Father *Cordier*, and a prodigious number of other Authors, who have consumed the best part of their life in the reading, translating, and the printing of Fathers, and in the interpretation of Holy Scripture.

Now, pray, do but look on that pretext, which he takes to colour his frivolous accusation; *The Fathers*, sayes he, *were good for the Morality of their times, but they are far short of that of ours. It is not therefore to be regulated by them, but by the new Caſuiſts. Hear the Father* Cellot, *who as to this point in the queſtion of the Morals, follows the famous Father* Reginaldus, *the modern Caſuiſts are to be preferred before the ancient Fathers, though they were nearer the times of the Apoſtles.*

I do not accuse this Writer for being the first Impostor, who has darted against us that reproach; He is but the second. The Authour of the Libell of *the Morall Divinity* invented it, and that most notorious falsely. For these words are not to be found, either in the *Eccleſiaſticall Hierarchy* of Father *Cellot*, nor in the *Preface* of *Reginaldus*,

Reginaldus, which he alledges. The intent of *Reginaldus*, whose thoughts Father *Cellot* does onely refer to, is to instruct the Reader, of the cause, which carries him to make use of those Modern Authors, who have taught *the Morall*; and to that effect comparing them to the Ancients, who have treated this matter, he sayes, *A man ought principally to look on the Moderns, who are known to be most learned, and best versed in reading of those, who were before them*; because in many cases the circumstances of things do so change with succession of times, that those who have joyned *to their Doctrine an exact knowledge of Customes, Uses, and Manners of proceeding at the present, are to be preferred before others*: which is most wisely observed. Hereupon the Jansenist, finding the word *Ancient Authors* in the *Index* of that Work, imagined he spake of the Ancient Fathers, of whom there is no mention in that place; and on this begins his processe against the Jesuites. But having lost his Suite before the Parliament of *Bourdeaux*, where this Libell was torne in peices, as we formerly said, the Casuist, who pretends a reformation, will now again make it appear, and proclaims all over the world, that we slight the Fathers, *and that at our appearance they were seen to vanish*. Letter 5. That the Casuists, *who are come into the world with us*, have succeeded them; and after having collected a number of their Names, which make a noise in his ears, without considering either the rank of Bishops and Archbishops, which some have had in the Church; or the quality of Doctours, which their great

great parts have acquired them in the most famous Universities of *Europe*, he asks *whether all these people were Christians?* And I ask, whether he be mad, and whether he be not ashamed so to play the fool before Divines? I ask, what rule of Chronology makes this brave Historian muster up, with us and as men born in our age, the Master of Sentences, *Albertus magnus*, St. *Thomas*, St. *Bonaventure*, St. *Raimond*, St. *Antonine*, *Paludanus*, *Hostiensis*, with an infinite number of other Authors, who methodically taught *Morall Divinity* a long time before the Jesuites ever came into the world? I ask, whether it be not a mark of his great ability to be so ignorant, as not to know the age of the Sorbon, nor the Casuists, which she hath produced since the time, that St. *Lewis* gave that house in exchange to one, whose name it carrieth? Truly he does us but too much honour, to say, that we have laid the foundation of so excellent a Science; which is nothing, but a *Compendium* of Holy Scripture, Fathers, Councels, and both the Laws, Canon and Civill. But as those illustrious Authors, whose very names terrifie him, had no need of Jesuites to bring them into the world, so likewise they need them not to defend themselves from the mockeries of a *Momus*, as odious for his malice, as despicable for the little judgement he shews in his writings.

An Advertisement to the Jansenists.

Whence are your heads grown so weak, that you cannot endure the name of Casuists? Your infirmity

infirmity is very dangerous, when the noise of three or four syllables lesse agreeable with your ears, is so able to stupifie your brains. 'Twas a lack of judgement to make that ridiculous enumeration of Catholique Authors, which you have affectedly done about the end of your fifth Letter; because you have thereby obliged us, to seek in the Catalogue of Heretiques the names of such as have inspired you with this hatred; and we must ask you, whether all these Fellows, which ye here see, *Luther, Usher, Bucer, Taylor, Keiser, Groper, Tamber, Whitaker, Herman, Tileman, Calagan, Hus', Thorp, Wright, Horst, Schuch, Cran, Whyght, Esch, Hall, Hun, Frysh, Hesch, Pourceau, Thoraw, Mountard, Naviere, Gouin, Philpot, Testuvot, Fansen, Holden, Hitten, Suffen, Honvenden, Zanchius, Brandius, Scharpius*, if, I say, all these men, whom the Heretiques, either set up in Libraries for their Writers, or in their Martyrologies as Saints of their Religion, were really Christians.

The

The eighth Imposture. French 25.

IT is strange to see how the Jesuites reconcile (by the interpretation of some term) the contrarieties which are between their opinions, and the Decisions of Popes, Councels, and of Holy Scripture. For instance, Pope Gregory the 14. hath declared, that Murtherers (so saith our English Translatour, when he ought to have said *Assassins*, which term is explicated in the answer to this Imposture) *are unworthy the benefit of taking Sanctuary in Churches, and that they are to be forced from thence. Whence* Escobar pag. 660 *affirms, that those who kill any one treacherously, ought not to incurre the penalty of that Bull. This to you seems contradictory: but it is reconciled by interpreting the word Murtherer.* (or as he should have said, *Assassin*) Letter 6. p. 104. Engl. edit.

Answer.

Since the censure against *Jansenius* forced his Disciples to study the Doctrine of interpreting terms, for to reconcile the contrarieties between their errors, and the constitution of *Innocent* the tenth, they are grown so conceited, that they undervalue all Interpreters of Laws, and so clear-sighted, that they spy faults where there are none.

Far be it from me to dispute the glory with them, of knowing better then they do, how to interpret Bulls, and to give a new sense to Coun-

cels and Fathers, such as is unknown to any but Heretiques. All that I will say is onely this, The Morall of the Jesuites stands in no need of such interpretations. If the Jesuites undertake to explicate the Doctrine of the Fathers, and the Decisions of Popes and Councels, they will beware, not to take their interpretations, as Jansenius doth the sense of S. *Augustin*, out of the Comentaries of *Calvin* and *Luther*. They will conform themselves to Authentique, or Doctrinal Interpretations, such as are received in Schools, and taught by the greatest Divines.

Its no hard matter to shew this, by the very example our Calumniatour brings concerning the word *Assassin* in the Bull of *Gregory* 14. For *Escobar* sayes nothing concerning that Bull, but what he hath from very learned Authours. This accuser had never spoke as he does, had he had but a little more understanding and sincerity, then he shews in his censure to have had.

His want of *Sincerity* is visible in this, that he makes *Escobar* say, *All those, who treacherously kill any one, ought not to suffer the penalty of the Bull*; which sense is not to be found in the 660. page, which he citeth, but rather the quite contrary.

His want of understanding appeareth in this, that he believeth this Decision impugnes the Bull of *Gregory* the 14. for as much as he declares, *That Assassins are unworthy of enjoying Sanctuary*: but Escobar *reconciles this contrariety in his manner of interpreting the word Assassin.* If he had said, this Decision is contrary to the Bull, in as much as it taketh away the priviledge of Sanctuary,

Sanctuary, *from those who treacherously murther any*, and that *Escobar* should reconcile this contrariety in interpreting the word *treacherously*, he had had a little more colour for his Calumny. But to say he does it by interpreting the word *Assassin*, is a fault unpardonable. For by a gross ignorance he confounds those, who murther a man treacherously with *Assassins*, who are hired to kill for money: which are two things as different, as *Genus* and *Species*, according to the Canonists and Divines. From whence it is, that they are distinguished in the Popes Bull, and that *Escobar* makes two distinct questions in the place he notes. (a) In the first of which he asks, If he that murthers a man treacherously be deprived of Sanctuary? and answers, Yes. A Decision quite contrary to that which is attributed to him. In the second he asks, whether *Assassins* be capable of the priviledge of Sanctuary? and answers, No: which shews us the great abilities of the Jansenist, who believe, that under the terms of Law, one comprehends, by the word *Assassin*, all those who murther others treacherously. Let's help him a little out of these errours, and blow away the mist which stifles his wits. What do the Canonists call murthering a man treacherously? *Escobar* sayes, *To murther a man treacherously, is to murther him when he has no reason*

(a) *Proditorie aliquem occidens, ferro, seu veneno, carétne Ecclesiæ immunitate? Caret.* p 660. *Num Assassini rei gaudent, Ecclesiæ privilegio? non gaudent, ex constitut. Gregor.* 14. *ibidem.*

ſon to ſuſpect it. Therefore he that kills his enemy, is not ſaid to kill him treacherouſly, though he ſet upon him unawares by Ambuſcade, *or come behinde him.*

What is an *Aſaſſin*, according to the terms of Law? *Such a one*, ſayes that Father, *as is hired for money to kill a man by Ambuſcade, when he thinks not on't. Therefore he is not called an* Aſaſſin, *who kills another without any ſet price, but onely to do his friend a courteſie.*

Theſe two Interpretations will not pleaſe the Janſeniſt. He laughs at the firſt in his ſeventh Letter, *pag.* 140. *Engl. edit.* and findes fault with the ſecond in the beginning of his ſixth. But why? he gives us no reaſon: for 'tis evident enough, he can have none but his ignorance in the moſt common terms of Law.

For the word *treacherouſly*, he need onely open the Books of the Caſuiſts, and Interpreters of Law, to learn the true meaning of it; and ſince *Diana* is ſo much his friend, I will ſend him to that Treatie, *De Immunitate Eccleſiarum*, with which he begins the firſt Tome of his Works. He will finde there many Authors able to make him as wiſe as *Bartolus* in L. *reſpiciendum. Ambroſinus*, *Bonacina*, *Farinaccius*, *Peregrinus*, *Genuenſis*, and the Pope himſelf, *Clement* the eighth, at whom he may laugh, if he pleaſe; provided he do but give us alſo leave to laugh at his raſhneſſe.

As to the word *Aſaſſin*, that interpretation, which *Eſcobar* gives it, is ſo common amongſt Divines, that I am aſtoniſht, how he can make any doubt, and caſt ſo frivolous a reproach on

ſo

ſo little ground. For even the leaſt verſed in Hiſtory know, what were the ſubjects of old *de la Montagne*, commonly known by the name of *The Prince of the Aſſaſſins*, men reſolute in wickedneſſe, and ſo obedient to that bloody Villain, that he could ſend them into any place to kill his enemies. From whence unfortunately it happened, that even the Chriſtians by his example took occaſion to commit all ſorts of Murthers. And the leaſt verſed in the Law cannot be ignorant, that the Canoniſts take the word *Aſſaſſin* analogically, to ſignifie a man prevailed on by the entreaty of another to kill ſome one for money.

If the Janſeniſt will diſpute this with me, let him remember what *Card. Cajetan* in his *Summe* tells us, *That the word Aſſaſſin is equivocall. For firſt, 'tis the proper name of certain Infidels who were eaſily perſwaded to kill Chriſtians: and* Pope Innocent *the Fourth in the Councel of* Lyons *excommunicated, not thoſe Murtherers, (for they were Infidels) but thoſe who made uſe of them to kill Chriſtians.* (c) *Secondly, 'tis the name of the Crime. For according to ſome Caſuiſts and the common manner of ſpeaking, he is called an Aſſaſſin, who by the entreaty of any one kills another for money.* Theſe laſt are not comprehended in the cenſure of that Pope, although they very juſtly deſerve both temporal and eternall death.

If

(c) *Eſt etiam nomen vitii, pro quanto apud quoſdam Juriſtas, ſeu vulgariter, dicuntur* Aſſaſſini, *qui pro pecuniâ occidunt hominem ad alicujus inſtantiam.* Cajetan *in ſummâ, verbo* Aſſaſſini.

If this give not our Janſeniſt light enough, let him further learn of *Bonacina*, (whoſe opinion differs not at all from *Eſcobar*) that by the conſtitution of Pope *Gregory* the fourteenth, 'tis true *Aſſaſſins* are in the Catalogue of thoſe, who are not to receive protection of Sanctuary. But the queſtion is, who are meant by the word *Aſſaſſin*; ſince it may be taken after three different manners. "For firſt of all, 'tis the name "of certain Saracens, whom Chriſtians made "uſe of to butcher other Chriſtians; and thoſe "Saracens are not comprized in the Bull. Se- "condly, *Aſſaſſin* is the name of thoſe Robbers, "that murther on the High-way; for which "they are not permitted the Sanctuary of "Churches. In the third place, thoſe who trea- "cherouſly kill any, when they have no reaſon "to ſuſpect it, by the command of another, who "wrought them to it by giving, or promiſing "money, or ſome other recompenſe. And 'tis "in this ſenſe, that *Probus*, (d) *Azcaranus*, *Imo-* "*la*, *Suarez*, *Menochius*, *Julius Clarus*, *Am-* "*broſinus*, *Decianus*, *Maſcardus*, *Covarruvias*, *Gut-*

(d) *Tertiò nomen* Aſſaſſini *accipitur pro illis, qui pecunia, aut alio pretio accepto vel promiſſo conducti, occidunt homines incautos, & nihil tale ab eis præcogitantes. Ita Probus, Ancaranus, &c. Hæc enim eſt vulgaris intelligentia, & interpretatio vocis hujus* Aſſaſſini. *Vulgi autem interpretatio maximè attendenda eſt, ut patet ex dictis de* Legibus. *Bonacina*, Tom. 2. Diſp. 3. *circa primum præceptum decalogi*, q. 7. punct. 6. §. 4. num. 2.

" *Guttieres, Farinacius, Peregrinus,* and other " Interpreters do take the word *Asassin. Hæc* " *enim est vulgata intelligentia & interpretatio* " *vocis illius Asassini: vulgi autem interpreta-* " *tio maximè attendenda est.* Thus saith *Bonacina.* And from this Doctrine, he, (as well as *Escobar*) inferreth, (e) *That he who kills a man without receiving any hire, meerly to do some other a courtesie, is not called an Asassin, according to* Mascardus, Antonius, Gabriel, Menochius *who alledges many others*, Farinacius *and* Ambrosinus.

After therefore that our Jansenist hath informed himself by the witnesse of so many learned men, better then he did by the *Memorandums* of Heretiques, concerning the interpreting of the word *Asassin* in *Italy* and *Spain*, where the Bull of *Gregory* the fourteenth is received, let him acknowledge, how much it does import one, that reprehends Doctors, not to be ignorant; and not be an Impostor, when he cites them to cry down their Doctrine, and set himself up as a Censurer over them.

An

(e) Et num. seq. *Hinc patet primò illum non dici Asassinum, qui sine pretio, aut sine prævia pretii promissione, aliquem interficit, ut alteri rem gratam faciat. Mascardus, Antonius, Gabriel, & alii, quos citat & sequitur Menochius, Peregrinus, Farinacius & Alexander Ambrosinus.*

An Advertiſement to the Janſeniſts.

Since you have put me on theſe queſtions, which concern Homicide, let me entreat you to tell me, by what interpretation you can reconcile with naturall and divine Laws *the Royall Queſtion* of your chief, the Abbot of St. *Cyran*; which you have acknowledged in the Apology of the Sieur *Calagan*, as the firſt fruit of his Will: Teach me what ſenſe can be given to theſe groſſe Maximes, ſo worthy of the Divinity of Janſeniſme; *That many times a man is bound to kill himſelf*; ('tis the ſubject of that Book) *That the Law of Charity, which commands a man to love himſelf, is many times more infringed by killing ones Neighbour, then by killing ones ſelf.* pag. 23. *That the want of a propriety over our own life is no binderance to a man for killing himſelf.* pag. 29. *That under the Emperors* Nero *and* Tiberius, *Fathers were bound in conſcience to kill themſelves for the good of their Families and Children, and above all to prevent the cruelty, by which they put them to death,* pag. 62. *That the obligation of killing ones ſelf being both one of the moſt important, and hardeſt to execute, 'tis neceſſary it ſhould finde with men ſome perfect reaſon, which by long diſcourſe may a little ſteep, and ſweeten the bitterneſſe of that Action.* pag. 91. *That all things are pure and clean to thoſe that are ſo.* pag. 94. *by conſequence 'tis lawfull with a ſafe conſcience to kill ones ſelf, and many times a man is obliged to do it.* Theſe are the firſt rules of your *ſevere Morall.*

Morall. If all the reſt, which you make us hope we ſhall have, be like them, in a little time we ſhall ſee an admirable reformation of Caſes of Conſcience, which will make that *baſe Morall* of the Caſuiſts, too favourable to the love of ones ſelf, that *Source* of all Crimes, bluſh and be aſhamed.

The ninth Impoſture. French 1.

THe Jeſuites favour ambition in rich men, and deſtroy (a) all pitty of the poor, becauſe *Vaſquez* in his *Treatiſe of Alms* ſaith, Chap. fourth, *Whatever men lay up out of a deſign to raiſe their own fortunes, or thoſe of their relations, is not called ſuperfluous: for which reaſon it will be hard to finde any, among thoſe that are worldly minded, that have ought ſuperfluous; no not even among Kings.* Letter 6. pag. 105. Engl. edit.

The

(a) Du Moulin *doth likewiſe reproach the Church, ſaying, that ſhe ruineth Charity; but after another manner.* p. 344. *By indulgences a man is freed from giving Alms, and ſaying Prayers which are enjoyned him; which is a very great eaſe. Armill. verbo* Indulgentia. Durand. Diſt. 20. q. 4.

XUM

The Anſwer.

To take the words of *Vaſquez* in the diſguiſe this Janſeniſt hath put upon them, were to think he ſwept away all obligation, the rich have of *giving Alms*. But go but to the Source, and you will be amazed to ſee, that *Vaſquez* teacheth quite contrary to what this Impoſture forgeth. *Vaſquez* then in that excellent *Treatiſe of Alms*, endeavoureth to regulate the Conſciences of rich men, and to let them ſee, how many reaſons oblige their mercy to relieve the poor mans neceſſity.

For to proceed clearer, he diſtinguiſheth betwixt the ſecular man, who enjoyeth goods of the world, and the Church man, who poſſeſſeth Eccleſiaſticall Benefices. For the Church-man he affirmeth poſitively, (b) that he cannot in conſcience make uſe of his Eccleſiaſticall Revennues, to enhaunce his own condition, or to enrich his Kindred, He obligeth Church-men to imploy all their *over-plus* in relieving the poor; and he preſſeth

(b) *Quod ex ſuperfluo tenentur Beneficiarii alere pauperes illud etiam juris divini eſt. Alias poſſet Summus Pontifex diſpenſare, ut quis ex ſuperfluo conſanguineos ditaret: quod non eſt credibile.* And a little after, *In Clerico enim Benificiario, quia pater eſt, lex Charitatis obligat de ſuperfluo, in quo excedit obligationem Sæcularium. Vaſquez de Eleemoſyna*, cap. 4. num. 11.

preſſeth this ſo home, that he teacheth, (c) they are bound to ſeek out the poor, and be inquiſitive after their wants, becauſe they are Fathers of the poor.

For Lay-men, who are in a flouriſhing condition, acquired either by induſtry or inheritance, he aſſureth them alſo, that they are obliged to give Alms under pain of eternall damnation. But then he ſtarteth this queſtion, on what this obligation of theirs is grounded. *Cajetan* cited by *Vaſquez* ſaith, this Obligation is grounded on the *ſuperfluities* which the rich men have; or in other terms, that rich men of the world are bound to give Alms, becauſe they have more then enough, and that this *over-plus* is the portion of the poor. *Vaſquez* (d) rejecting this opinion, ſaith, that this is not all, and that this ſeemeth not to him the full ground of the obligation; becauſe the rich will preſently ſay, they have nothing *ſuperfluous*, ſeeing that even according to *Cajetan*, worldly men may make uſe of their

(c) *Eccleſiaſtici verò, præcipuè Epiſcopi, tenentur pauperes inquirere, quia ſunt pauperum parentes; & eſſe debet illorum cura erga pauperes. ibidem. num.* 14.

(d) *Sed contra eſt: quod ſi eſt neceſſarium, quod aliquis meo ſuperfluo egeat, ut ego tenear erogare illud, ergo non tantùm ſuperfluum eſt ratio dandi Eleemoſynam, ſed etiam alterius neceſſitas. Ratio ergo illius obligationis illinc naſcitur, quod Charitas poſtulet, ut mihi ſuperfluum, quod eſt alteri neceſſarium, illi erogem, ne alius indigeat.* c. 1. d. 3. n. 21.

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their riches to raise themselves by lawfull means to a higher state, *Statum, quem licitè possunt acquirere*; and to procure a charge or office, supposing they be fitly qualified, *Statum quem dignè possunt acquirere*; (these are *Vasquez* his words, which he repeateth thrice. *Cap.* 1. *dub.* 3. *num.* 26. and which this Impostor hath suppressed) out of which Doctrine allowed by *Cajetan*, it followeth, that that is not *superfluous*, which is but a necessary means to bring about what wordly men may justly pretend. *Vasquez* therefore goeth further, that the duty of *giving Alms*, which he holdeth to be indispensable, may have an indispensable ground. This ground he teacheth to be the (e) precept of Charity, which obligeth the rich to give Alms, not onely out of their *Superfluities*, but also out of that which is (in the sense I have now shewed) *necessary* to them.

Is not this Doctrine just contrary to that, which is imputed to *Vasquez*? Is it possible to finde a more notorious Impostur? I beseech the Reader

(e) *Ordo ergo Charitatis talis esse debet, &c. vitam enim proximi cum detrimento vitæ meæ non teneor tueri; cum detrimento cæterorum teneor: & sic de reliquis; alias quomodo Charitas Dei manet in nobis?* cap. 1. dub. 3. num. 25.

Secundo, si alicui imminet periculum famæ amittendæ, tenetur quis cum detrimento sui status, & rei familiaris superfluæ naturæ similem necessitatem propellere, ut ordinata sit Charitas.

Tertiò, si alicui imminet periculum cadendi à statu suo, tenetur quis ex superfluo statu illi subvenire. Ibidem num. 26.

Reader to view *Vaſquez* his Treatiſe, and to begin with the firſt Chapter, in which he ſpeaketh of the Obligation, which rich ſecular men have of giving Alms; and I aſſure my ſelf, he will be no leſſe edified at the prudent conduct of this Father, then aſtoniſhed at the malice of this Slanderer.

An Advertiſement to the Janſeniſts.

I am bound to return good for evill, and truth for falſhood: Therefore I advertiſe the Diſciples of *Janſenius*, that all thoſe Alms they receive from Widows, all thoſe Legacies they make them give in favour of Janſeniſme, which the Pope has condemned, are ſo many Theſts bordering on Sacriledge: *(f)* becauſe they uſe that which is given to God againſt the Church of God: and that all perſons of quality, who maintain this Heretical Party, whether it be by contributing either of their power or purſe, render themſelves Accomplices in their ſpiritual rebellion, and will periſh with them.

(f) *Res Pauperum non pauperibus dare pars Sacrilegii eſt.* Bernard.

The tenth Imposture. French 2.

THat the Jesuites favour Simony, because *Valentia*, Tom. 3. pag. 2042. sayes, *That if a man give a temporall good for a spirituall, and money as the price of a Benefice, 'tis an apparent Simony: But if it be given as a Motive, to perswade the will of the Incumbent to resign 'tis not Simony; notwithstanding that he which resignes the Benefice, look upon and expect the money onely as his principall end.* And Tanner a Jesuit sayes the same thing in his 3. Tom. pag. 1519. *and yet confesses St.* Thomas *is of a contrary Opinion.* Letter 6. pag. 115. Engl. edit.

Answer.

Who would not complain of the rashnesse of *Tanner* in thus contradicting St. *Thomas*, and the forgetfulnesse of *Valentia* in palliating Simony? But this is onely a trick of the Jansenist, who follows *du Moulin* in his *Traditions*, pag. 312. where this Heretique reproaches Card. *Tolet* for teaching, *That the Pope may lawfully take money for Indulgences, Absolutions, and Dispensations, because he receives it, not as formally selling them, but as a maintenance of his Greatnesse, and the Dignity of his Charge.* Let us let alone the Calvinist, and a little discover the cheat of his Scholler.

You must know that all Divines hold two sorts of Simony; the one by *Divine*, the other by

by *Positive* Law. This distinction supposed, *Tanner* explicating the Opinion of *Valentia*, tells us, if one give money, *as the price* of a Benefice, 'tis against Divine Law; but if it be given as a *Motive*, to incline the will of the Incumbent to give up the Benefice, or else as a gratitude, it is not Simony against Divine Law, (and in this he follows the Opinion of Sr. *Thomas*, q. 100. *Art.* 1, & 2. *ad* 4. & *Art.* 3. *ad* 2, 3, 4.) but in the same place he addes, (*b*) that it is either Simony against Positive Law, or presumed to be so in the cases expresst in the Law.

Again insisting in the same case, in the following number, he sayes, That notwithstanding he who resigns the Benefice should look upon, and expect the money as his principall end, preferring a Temporall before a Spirituall good, it were not Simony, (supposing still, that he doth not take the money as *a price* of his Benefice) because that kinde of preferring may be found in all sorts of sin; for we never sin, but we prefer in effect some Temporall before our Spirituall good. Yet presently he addes, num. 67. (*c*) *That this Act*

(b) *Quod tamen non obstat, quo minus in casibus à jure expressis incurratur Simonia sive ea, quam* juris positivi *superius diximus, sive secundum præsumptionem externi fori. Tanner* Disp. 5. *de Religione*, q. 8. dub. 3. pag. 1519. num. 65.

(c) *Esto quidem tali commutatione grave peccatum committatur, ac simul in casibus jure expressis Simonia, saltem* juris positivi *incurratur, ut dictum est.* Num. 65.

All would be a Mortall Sin, and a Simony againſt Poſitive Law, as he had before explained it, num. 65.

Is not this man moſt extreamly wicked, in thus concealing the laſt part, which juſtifies *Tanner*, and publiſhing the firſt, which would perſwade the people (ignorant of School-diſtinctions) into a belief, that he opens a gate to all Simonies? What an infamy is it to this Slaunderer, and to all Port-Royall, thus impudently to pervert the truth? Is this then that, which they call to be ſincere like a Janſeniſt? That is, to lie with a confidence, and publiſh without ſhame the moſt notorious untruths? and neither to value the judgement of wiſe, nor the reproaches of honeſt perſons, ſo they may but deceive the people.

An Adverriſement to the Janſeniſts.

Let Port-Royal know, 'tis a Simoniacal abuſe to buy thoſe mercenary pens with Benefices, and to give thoſe Benefices *as a price* for their labour, in publiſhing Hereſies againſt Catholique Faith, and Calumnies againſt a Religious Order. Such Scriblers are the Penſionaries of Satan, the Father of Lies, and the firſt Detractour againſt God himſelf.

The

The eleventh Impoſture. French 26.

THat *Filiucius* advanceth this excellent Maxime, in favour of wicked Prieſts, *That the Laws of the Church are in no force, when they are no longer obſerved. Cumjam deſuetudine abierunt.* Letter 6.

Anſwer.

I am ſorry for this poor Caſuiſt, and pitty his ignorance; for he doth not know, that the terms he uſeth, *cum jam deſuetudine abierunt*, are terms of the Law. (a) *If there be any Laws to be found in Ancient Writers*, ſayes the Law it ſelf, *which through non obſervance are aboliſhed, we do not permit you by any means to reeſtabliſh them.* And in another place, (b) *'Tis a well grounded policy, that Lawes ſhould loſe their force, not onely by the conſent of the Legiſlatour, but alſo by tacite diſapproving of the people in not obſerving them.* Our Janſeniſt knoweth not this. He doth not know, that the Canons agree

(a) *Quæ leges in veteribus libris poſitæ jam per deſuetudinem abierunt, nullo modo vobis eaſdem ponere permittimus.* L. Deo Authore, c. de veteri jure enucleando.

(b) *Rectiſſimè illud receptum eſto, ut leges, non ſolum ſuffragio Legiſlatoris, ſed etiam tacito conſenſu omnium per deſuetudinem abrogentur.* L. de quibus. D. de legibus.

agree with the Civill Laws, and that the Pope, declaring the Law ſhall not yield to Cuſtome, excepts that Cuſtome which is reaſonable, and the which time hath confirmed by a lawfull preſcription, *niſi ſit rationabilis, & legitimè præſcripta. Cap. ultim.* conſenſus.

He does not know, what St. *Thomas* 1, 2. (c) tells us, That neither Divine, nor Naturall Laws are ſubject to be changed by men, becauſe they are grounded on a ſuperiour and unchangeable reaſon. But as for ſuch as have no other rule, but the will and reaſon of men, Cuſtome ſtands as a Law, aboliſhes Law, and in fine, is the Interpreter of Law.

He does not know what *Cajetan*, (d) explaining the meaning of St. *Thomas*, tells us, *Although Cuſtome begins by an infringing the Law, reiterated by many unlawfull and criminal Actions, yet nevertheleſſe having once taken a thorough courſe, and being perfectly formed, it abrogates the Law.*

He does not know that which *Bartolus ſayes*, *Law*

(c) *Conſuetudo & habet vim legis, & legem abolet, & eſt legum interpretatrix*, q. 97. art. 3. in corp.

(d) *Cajetanus in* 1, 2. q. 97. a. 3. *ubi addit. Non oportet namque poſteros ſollicitos eſſe, an licitè, vel illicitè introducta ſit conſuetudo, quam ſine dubio inveniunt licitè obſervari relictâ lege ſcriptâ. Vide & Sylveſtrum verb.* Conſuetudo. *Gerſon* 3. part. tract. *de vitâ ſpirituali*, lect. 4. Corol. 13. Sotum. 1. *de Juſtit.* q. 7. a. 2.

(e) *Law may contradict a Cuſtome, which is but now ſprung up; but when 'tis once formed by a lawfull preſcription, there is no more contradicting it, becauſe the Law hath no more force.*

He does not know what St. *Antonine* (f) tells us, both of Eccleſiaſticall and Canon Law, that they loſe their force, when the Church, moved by any juſt cauſe, changes them, or permits a non-obſervance. For inſtance, *It was formerly commanded to faſt on Rogation dayes; yet nevertheleſſe through all the world a contrary Cuſtome has prevailed over that precept, took away the obligation of faſting, and enjoyned onely abſtinence* in the Major part of Chriſtianity.

But that which is moſt egregiouſly abſurd is, that this learned Civilian, to finde out ſome ground in *Filiucius*, on which he might raiſe his ridiculous accuſation, takes theſe words, *deſuetudine abierunt*, from a particular propoſition, (g) which this Father advances on the ſubject of Blaſphemers; in which he tells us, that amongſt thoſe penalties ſet down in the Ancient Teſtament againſt this crime, or eſtabliſhed in the Church by the Conſtitutions of Popes, the one ſort were never received in the Law of Grace, and

(e) *Bartol. in L.* de quibus *ff. de leg. q.* 1. *n.* 6.
(f) *D. Antonin.* 1. part. tit. 16. cap. unico in fine. *Rogationes quoad jejunium, & quoad feriandum ponuntur in præcepto. De Conſecrat. diſt.* 3. Rogationes. *Et tamen ab omnibus dicitur præceptum illud eſſe abrogatum per contrariam conſuetudinem.*
(g) *Filiuc. Tom.* 2. *tract.* 25 *à num.* 32. *ad num.* 33.

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and the other are no more in use, *At vel receptæ unguam non sunt, vel jam desuetudine abierunt.* Upon which, this wise Interpreter making what glosse he pleases, accuseth him for favouring in that particular those wicked Priests, who unworthily presume to approach the Altar, and makes him Author of this generall Proposition, without any the least restriction, or modification, *That the Laws of the Church lose their force, when they are no longer observed.* Who will not laugh at this unreasonable reproach?

An Advertisement to the Jansenists.

That the Laws of the Church lose their force when they are no longer observed, is a Maxime, which may very well be explained in a good sense; that is, when the Church, as I have said, by a prudent condescendence takes off the rigor of the Precept, and yields somewhat to Custome.

But I cannot imagine what way you can justifie this, (*b*) *That the Ancient Law drew men on to Sin, Death, and Damnation by it self*, per se quantum in se erat; (*i*) *That the just ought precisely to follow the movings of inward Grace, which is to them as a Law, without looking to any exteriour Law*, though these inward movings should contradict the *exteriour Law*. Certainly the Abbot of St. *Cyran* had a great deal of reason to

(h) *Vindiciæ, pag.* 286.

(i) *In the Information given by* Monsieur de Lauberdemont; *the Originall of which is in* Clermont *Colledge.*

to ſay, (*k*) *That he never learnt theſe Maximes out of Books*; but alſo we are not bound to believe he had them from God, who is Truth it ſelf; or that he guided himſelf wholly by the lights, inſpirations, and interiour ſentiments, which he received from God. 'Tis not likely that God ſhould have told him, (*l*) *That Sacramental Abſolution ſuppoſes remiſſion of Sins, That 'tis onely a declarative judgement; That the preſent Church can no wayes be thought a Church in any other ſenſe, or for any other reaſon, but becauſe it ſucceeded in the place of the true Church; juſt as if a troubled corrupted matter ſhould fill the chanell of a River, which had been quick and healthfull water.* Is not it becauſe you will maintaine theſe excellent Maximes, that you are angry at thoſe who ſay, The Laws of the Church loſe their force, when they are no longer obſerved? It may be you are of the ſame opinion with the Abbot of St. *Cyran*, that the preſent Church is corrupted like a filthy puddle-water, in that ſhe doth not obſerve ancient Traditions.

(*k*) *See the ſame Information in a Book, intituled,* The Progreſſe of Janſeniſme. *pag.* 14.
(*l*) *See* the ſame Information.

The twelfth Impoſture. French 12.

THat the Jeſuites encourage Servants in domeſtique frauds and cheats, becauſe Father *Bauny* hath eſtabliſhed this great Maxime, *to oblige thoſe who are not content with their Wages.* It is in *his Summary*, p. 213. & 214. of the ſixth

sixth Edition. *May Servants, who are not content with their wages, advance them of themselves by filching and purloining as much from their Masters, as they Imagine necessary to make their wages proportionable to their Services? In some occasions they may; as when they are so poor, when they come into service, that they are obliged to accept any proffer that's made to them, and that other Servants of their quality get more elsewhere.* Letter 6. pag. 123. Engl. edit.

Answer.

The Author of the Libell called *Morall Divinity*, using the same reproach against Father *Bauny*, taketh the question, which this Father proposeth, for his Decision, and that which he asketh for his Answer. This Jansenist (who hath choice of Methods) taketh away one part of the Answer, and leaveth out the other: and to the end that he may better this Calumny, by a second Imposture he falsifies the Register of *Chastelet* in the case of *John de Albe*, assuring us, that his Judges did extreamly approve the counsell of *Monsieur de Montrouge*; yet nevertheless there was not any one followed it, as as is evident by the Schedule of the Criminall Chamber, where their advice and judgement on the Suit is to be seen.

Now that I may take away the scandall this Calumniatour has cast, and justifie Father *Bauny*, whom he labours to defame by such odious and unjust deceits, I am constrained in this place to shew the conformity of his Doctrine with that, both

both of the Holy Fathers and most famous Casuists, that the whole world may judge, whether it be such as he hath most falsely painted it, that is to say, *unlawfull, pernicious, and contrary to all Laws, Naturall, Divine, and Humane, such as is able to confound all families, and authorize all domestique frauds and infidelities.* Letter 6. pag. 125.

'Tis certain enough there are but too many wicked Servants, who without cause complain of their wages, and who by a self-conceitednesse imagining their Services not sufficiently rewarded, may easily deceive a Confessour, if he trust to their imagination. And therefore Cardinall *Lugo*, one of the lateſt Jesuit-Authors, who has writ concerning that matter, but one of the first for Dignity and Knowledge, wisely observes, (a) *That men should be very backward in giving ear to such kinde of complaints. For they may* (sayes he) *finde other Masters, who will give them more wages: therefore why do they not seek out such? and wherefore do they not make it their businesse to finde them? If they cannot easily get such a Master, their wages are not unjust, because ordinarily they cannot finde greater.*

So also 'tis not to be denied, but that there are ill

(a) *Quare rarò credendum est in hâc parte famulis obtendentibus defectum justi stipendii. Cur enim alium dominum non quærunt? vel non quæsierunt cum majore stipendio, si invenire facilè poterant? Si autem non poterant, non ergo fuit injustum pretium, quo majus communiter non potuit inveniri. Card. de Lugo de justit. & jure.* disp. 16. sect. 4. § 2. num. 80.

ill Masters, who misuse the labor and sweat of their poor servants, whether it be by not paying the wages they promised, or by taking advantage of their extream necessities, to make them serve upon unreasonable conditions, and not giving them what they know is due in Justice. If then it happen, that a servant in one of these two cases suffer some extream prejudice, through the hardnesse of some unmercifull Master, and can have no redresse, whether it be by not being able to follow his right by the course of Law, or because the Judges will not easily hearken to such complaints, though they be never so just, it being inconvenient to have their ears alwayes open, the Casuists ask, whether he sins in recompensing himself by his own means, and doing himself justice, when he cannot hope to have it from others. And they answer, *No*; supposing he take no more then what is truly due unto him. (*b*) *Navarre* is of this opinion in the third Book of *his Counsels*, where he treats this whole matter. *Corduba* (*c*) confirms

(b) *Si famulus non est persona potens gratuitò donare suas operas, vel ignorat earum justum pretium, vel novit illud, sed pressus necessitate donat illas vel partem illarum, non est justa conventio, sed injusta. Per citata in D. c.* novit. *Et consequenter, attento quod in foro exteriori difficile posset assequi honestè, & cum pace, servatâ justâ amicitiâ, integrum debitum, posset clàm subripere id quod deesset ad faciendum conventionem justam.* Navar. lib. 3. Consil. *de locato & conducto*, Consil. 1. n. 5.

(c) *Corduba in* Summâ *q.* 111. *& lib.* 1. *qq.q* 35.

firms it. (d) *Peter de Navarr* proves it in his third Book of *Reſtitution*, as a conſequence drawn from this Maxime, That a Creditour, who cannot get his debt, nor receive ſatisfaction for the dammage done him, ſins not, if he take to himſelf, *by an occult compenſation*, ſome of the goods of his Debtour, which he refuſes to give him, although he be obliged to it: provided that he ſtill obſerve the condition, which this Author brings, and which (e) St. *Antonine* had preſcribed before him in the ſecond part of *his Summe*; where he affirms, that a man cannot without ſin take another mans goods by a ſecret compenſation, when the Law is open: yet if a man cannot

(d) *Colligo quid ſis ſentiendum de famulis, quì gratiâ compenſationis, in bonis dominorum, quæ ipſi tractant, manus extendunt: Sanè ſi debitum ſalarium eſt liquidum ob pactum expreſſum vel tacitum, vel conſuetudinem patriæ, & talis generis ſervitiorum, &c. planum eſt, ſe poſſe compenſare, ſervatis conditionibus ſuprà poſitis. Non enim ij pejoris conditionis eſſe debent, quam cæteri creditores: imo tantum illis magis licitum eſſe debebit, quanto magis ſine ſcandalo ſe compenſare poſſunt, cum bona Domini tractant.* Petrus à Navarrâ. libr. 3. *de Reſtitut.* c. 1. num. 409.

(e) *Si autem in judicio non poterat rehabere ſuum, vel propter defectum probationis, vel propter tyrannidem vel potentiam ipſius, tunc etiam nec accipiendo peccavit, niſi aliis ſcandalum inde pararetur, ſecundum Thomam.* 2. 2. *Ita D. Antonin.* 2. part. Tit. 1. c. 15. *de furto*, § 1.

not that way get what is due, for want of ſufficient Teſtimony, or by reaſon of the oppreſſion and power of him, who unjuſtly keeps it back, then there is no ſin in taking it ſecretly; provided it be done without ſcandall, according to St. *Thomas* in his 2. 2.

'Tis this way the Fathers juſtifie the Action of *Jacob*, who laid before the Sheep of his Father in law rods artificially peeled; the different colours of which paſſed by the imagination of the Mothers to the skins of the Lambs; becauſe, (*f*) as *Rupertus* ſayes, *He was a ſtranger, and therefore could not bring to juſtice a powerfull man of the ſame countrey, and greater then himſelf: it was then neceſſary, that he ſhould employ his cunning in favour of the Daughter againſt the Father, that ſhe might enjoy ſome part of her Fathers goods, which belonged to her.*

'Tis this way, that *Tertullian* excuſes the Iſraelites, who took away the Spoils of the Egyptians, and by which he aſſures us, (*g*) *That they were driven through inſtinct, not to fraud, but to a juſt compenſation of their Salary, which they could not by any other means get out of the hands of their Maſters:* And that *Toſtatus* teaches,

(*f*) *At ille peregrinus erat, & advena. Idcirco violentum & fortiorem indigenam in jus vocare non poterat.* Rupert. libr. 7. in Geneſ. cap. 39.

(*g*) *Inſtincti ſunt Hebræi non ad fraudem, ſed ad mercedis compenſationem, quàm alias à dominatoribus exigere non poterant.* Tertul. lib. 4. cont. Marcion. c. 24.

teaches, *that being unjuſtly oppreſsed, and having no other means, by which they could have juſtice, they might themſelves of their own private Authority take the goods of the Egyptians, either openly or ſecretly, as much as belonged to them, and they had gained by their ſervice.*

In fine, 'tis this way St. *Auguſtin* refuting the Heretique *Fauſtus*, who accuſed the God of the Old Teſtament of injuſtice, in giving them this command, ſayes, (b) *That the Egyptians had unjuſtly, and by exceſſive labours oppreſſed theſe poor ſtrangers, and by conſequence that the Iſraelites merited to receive that order, and the Egyptians to ſuffer that chaſtiſement.*

It is not then Father *Bauny who has eſtabliſhed this great Maxime, to oblige ſervants not contented with their wages*; nor could the Janſeniſt have ſaid it, but through either ſome groſſe ignorance, or ſome affected malice, ſince that Father has onely received it from the mouthes of Saints, and Maſters of the Ancient Divinity. *Bauny* notwithſtanding, to ſuppreſſe yet more the liberty of Servants, addes in the ſame place theſe three clauſes, which will make the treachery of his Accuſer, (who has left them all out) appear more clear then the ſun at noon.

We

(b) *Homines peregrinos labore gratuito injuſtè vehementer afflixêrunt. Digni ergo erant & Hebræi, quibus talia juberentur; & Ægyptii, qui talia paterentur.* St. Aug. lib. 22. contr. *Fauſtum.* cap. 71.

Vide Irænæum, libr. 4. contr. Hæreſes. cap. 40.

We must (says he) (i) except three cases. *The first is, when such Servants were taken out of meer pitty, and not out of any hope of receiving such service from them, as would tend to the profit and commodity of their Masters. The second is, when they offered themselves without being sought, and that they were taken to service for their own soliciting and entreaty, rather then for any necessity one had of them. The third is, when others of the same condition would accept of the same employments these servants have. For seeing the wages, which they receive from their Masters in that case, have a proportion with their pains, they ought to be content; and if to encrease them they take any thing belonging to their Master, they do commit a Theft in it.*

Now what will the Reader say, after having heard the opinion of *Bauny?* Will he not admire the liberty the Jansenists take in disguising the Doctrine of Authors? Will he not be surprized to see them cheat the publike with such unjust suppositions? And will he patiently suffer, that they should serve themselves with that cheat, to defame an opinion, (maintained by so many able Divines, who are not Jesuites, and supported by the Authority of the Fathers) as *a Maxime that is unlawfull, pernicious, and contrary to all Laws, Naturall, Divine, and Humane, capable to confound all Families, and to authorize all domestick Frauds.*

An

(i) F. Bauny. *pag.* 215. *in his* Summary of Sins, *the sixth Edition.*

An Adverſiſement to the Janſeniſts.

Will you never leave off cheating the world? Do you not ſee falſhood cannot long lie hid? and that the confuſion, which you think to caſt on the forehead of Innocence, falls back on your own faces? But ſince the Winters-Tale of *John D'Albe* pleaſeth your phanſie ſo much, that you had rather loſe your reputation, then a little laughter, I pray go to the *Chaſteles*, and inform your ſelves better of the Judges advice.

The thirteenth Impoſture. French 24.

"THat the Jeſuits have found out a means to "juſtifie Murthers, and to permit all the "violences men ordinarily commit in maintain-"ing their honour, by the Method of *directing* "*the Intention*; which conſiſts in propoſing to "ones ſelf, as the end of thoſe Actions, ſome "lawfull object: And that 'tis onely to turn a "mans intention from the deſire of vengeance, "(which is Criminall) to a deſire of defending "ones own honour, which according to the Fa-"thers is lawfull: Not but that as much as "they can, they would detourn men from un-"lawfull Actions; but when they cannot hinder

" a wicked Action, at least they would purifie the " Intention. Thus they correct vice by means of " the purity of the end. Letter 7.

Answer.

This Imposture smells of *Geneva* and *Du Moulin*. Read but the 60, 61, 62, 63. pages of *the Anatomy of the Masse*, and you will see how that Minister jests at the intention of Priests and Bishops, on the subject of our most adorable Mysteries. Run but over the Catalogue of his *Traditions*, you will see how he stretches this Method to Duels, Simonies, Murthers, and to all sorts of crimes, even the most detestable. For example, when page 329. he tells, it is a Tradition of the Church, that the servant of a Whore may with a safe conscience carry an undecent message, does he not mean, (to speak like a Jansenist) that 'tis onely directing her intention, from the Act which is ill, to the gain she makes of it, since, as he sayes, *she has no other intent but to get a livelihood?* And when page 312. he makes Catholique Doctours say, *The Pope may lawfully take money for Indulgences, Absolutions, and Dispensations, because he does not take it in a way of Selling them, but for the maintaining his greatnesse*, Does not he shew clearly, that without such a diversion it were Simony? In fine, when page 317. he affirms, that 'tis the common Doctrine of the Church of *Rome*, *That he is no Murtherer, who through Zeal to our Mother Holy Church should kill an excommunicated*

communicated person; that to save a mans honour it is lawfull to kill another; that a Cavalier ought rather to kill, then either to run away, or be cudgel'd, Does he not set forth that *great Method* of the Jansenistical Casuist on the account of *Homicide* in all its lustre?

You see now out of what Well the Jansenist has drawn this reproachfull Imposture against the Divines, upon whom must fall all the scoffs and lies, which *Du Moulin* can furnish them with: for they have no other arms, then what this Minister puts in their hands.

It will not be amisse to overthrow these weak Arguments, now we have discovered the Origin.

'Tis a general received Maxime in *the Moral, That the Intention renders the Action good, and the End directs the Intention.* (a) St. *Augustin* has delivered this in his Comentaries on the Psalms, and all Divines have approved of it. From whence it comes, that in their *Morall* Decisions, when the question is, whether an Action be good or bad, they teach, that the intention is a very considerable circumstance, (b) capable to corrupt even the best works, when it tends to an unlawfull object; and to justifie those, which in themselves being not essentially bad, may be in some

(a) *Bonum opus intentio facit; intentionem finis dirigit.* St. Aug. *in Psalm.*

(b) *Nihil prohibet unius actus duos esse effectus quorum alter sit solum in intentione, alius vero sit præter intentionem. Morales autem actus recipiunt speciem secundum id quod intenditur.* D. Thom. 2. 2. q. 64. A. 7. in corp.

some cases permitted, if they be done for just causes. The Jansenists, who know not so much as what it is to have good and sincere intentions, laugh at this certain rule, and without any respect to the judgements of learned men, labour with all their tricks to disguise it, that they may deceive the ignorant.

If the Casuists say with Pope (c) *Innocent* the Third, *All Laws, both Divine and Humane, permit resisting force with force; not with intention to revenge, but to defend ones self,* the Jansenists will laugh at the sacred Canons, and say, they teach by that how to justifie revenge, and correct the vice of the Action by the purity of the end, in directing the intention.

If the Casuists teach with (d) Holy Scripture, *That if a thief be taken, breaking the door of a house, or the wall, and a man kill him, he who did it, is not guilty of the blood he spilt.* The Jansenists laugh at that Law; and being wiser then *Moyses*, who received it from Heaven, maintain, that *'tis to open the gate to murther,* to preserve a house by directing the intention.

If the Casuists say with Saint *Thomas*, (e) *That*

(c) *Vim vi repellere omnia jura, legésque permitunt, non ad vindictam sumendam, sed ad injuriam propulsandam.* C. *Significasti.*

(d) *Si effringens fur domum, sive suffodiens inventus fuerit, & accepto vulnere mortuus fuerit, percussor non erit reus sanguinis.* Exod. 22.

(c) *That 'tis lawfull to repell an injury, whether is be to keep down the insolency of wicked people, or to preserve ones honour and reputation; and that the Son of God himself is not against it, even when he commands us to suffer them, and turn the other cheek to him, who had already struck one; because, according to St. Augustin, the precept which commands patience, does not alwayes oblige us to suffer the injurious assaults, which may be put on us, but mearly to be ready to endure them, when it is necessary. 2. 2. q. 72. Ar. 3. in corp.* The Jansenists will fall a laughing, and say, Thus do the Schoolmen accomplish all their duties towards God and man: for they content the world in permitting the Actions, and satisfie the Gospel in purifying the intention.

Now who does not see, that if it be lawful to play the Buffoon in questions of this nature, to handle matters of Divinity like a Stage-player, and to make such railleries, as are unworthy of any wise man, pass for solid reasons, not onely *the Morall* of the Casuists, but even that of Holy

(c) *Precepta patientiæ in his quæ contra nos fiunt, sunt in præparatione animi habenda, sicut Aug. exponit illud præceptum Domini.* Si quis percusserit te in unâ Maxillâ, præbe ei & aliam, *ut Scil. Homo sit paratus hoc facere, si opus fuerit. Non tamen semper tenetur facere actu. & infra.*

Tenemur enim habere animum paratum ad consumelias tolerandas, si expediens fuerit: quandoque tamen oportet contumeliam illatam repellamus. D. Thom. 2. 2. q. 72. A. 3.

ly Scripture, is exposed to the impudence of Libertines: neither has the Jansenist said any thing in this point against the Jesuites, which an Atheist might not have objected to the Prophets and Apostles.

Moyses prohibited usury to the Israelites with any of their own Nation, and tolerated it with Idolaters: *Non fœnerabis fratri tuo ad usuram, sed alieno*, Deut. 23. The Jansenist will teach a Libertine to laugh at that toleration, saying, This wise Legislatour had choice of Methods to enrich his own people withall, and to justifie usury, by directing the intention.

Judith decks out her self to surprize an enemy. How innocent soever that Action was, a Libertine brought up in the School of Jansenisme, would say, She was a cunning woman, and has taught her Sex to sanctifie luxury and pleasure in purifying the intention.

David, drawing near his end, commanded his son to rid himself of *Joab* and *Semei*, for some just reasons, which Holy Scripture has not set down; a Libertine would smile and say, *David* was an excellent Politician, that knew how to reconcile the Maximes of Conscience with those of State, by directing the intention.

Samuel by the wonderfull judgement of God, appeared to *Saul* after his death; (according to the opinion of very many Fathers) a Libertine following *the Morall* of the Jansenists, will say, That Prophet certainly was very charitable, that would help even Witches to gain the wages of their detestable crimes.

I intreat the Reader to take notice, that the reproaches,

proaches, which this Calumniatour casts on the most eminent Authors, are much of the same nature with this I now handle; and to observe also, that a man may abuse this Maxime, (That the Intention maketh the work good or bad) as a man may also abuse the best Maximes in Morality. But the Jansenist was obliged to prove, that the Authours, whom he censures, have effectively corrupted it, in perverting it to wicked ends, from which he is far enough off: since that in all the Letters, in which he pretends to condemn the Divines, there is not any one reason to be found, which he makes use of to shew their errours; nor any one Author, that he citeth to prove his own opinion. All the arguments of this learned Casuist are reduced to these two, Raillery and Falseness. I have already discovered many of them, which are as evident and clear as the light: and there are yet some behind, no lesse evident, then these.

An Advertisement to the Jansenists.

Pause a little, and bethink your selves; search the bottom of your souls: look whether your intentions be not corrupted, your designs base, and your thoughts black and infamous. If you aim at honour, what can you expect from posterity, but to be listed in the rank of Heretiques for your errours? and amongst Libertines for your scoffing at Sacred things? If envy be the motive, which perswades you to write against us, give us some mark of your Abilities: Reason, Dispute, Prove your opinions, Impugne our Doctrine, like learned

learned men, with some powerfull Arguments and Irreproachable Authorities: We shall take pleasure in a learned Antagonist. But while you give us nothing but the old parches of a ridiculous and foolish Minister, we shall bewail your blindnesse, and give you nothing but disdain for your labours.

Do you not see, how easie it were for me to let all those prophane railleries fall upon your own heads, with as much justice on my side, as they have injustice on yours? May not I ask you with reason, whether *Jansenius* did *direct* well his *intention*, when his mouth spake so rashly of (*a*) *the Power Tramontain*; (he meaneth of the Pope) *of the ignorance of the Court of* Rome *in matters of Faith*; *and of the Addresse, the same Court had in the handling the affairs of* Machiavel? May I not ask, whether his *intention* were good, when he (*b*) accused the Sovereign Pastour, for having placed St. *Ignatius* and St. *Xaverius* in the number of those Saints, which the Church worshipeth in her publique Ceremonies? And whether the *intents* of the Abbot of St. *Cyran* were just, when he told the Abbot of *Prieres*, (*c*) *One might pardon the faults of the Jesuites, but the Body of them ought to be ruined, as domageable to the Church*; *That it is God himself, which destroyes the Church*; *That the*

(*a*) *Letter* 21. *de Jansen. à St. Cyran.*
(*b*) *Letter* 35. *de Jansen. à St. Cyran.*
(*c*) *See the Deposition of the Abbot of* Prieres *against the Abbot of St.* Cyran *in the Information of his Process kept in* Clermont *Colledge.*

the time of its building up is already paſt; That Biſhops, Eccleſiaſtiques, and Religious now adayes (commonly ſpeaking) are deſtitute of the Spirit of Chriſtianity, of the Spirit of Grace, and of the Church: That if the Religions of his Order were true Children of St. Bernard, *they would addict themſelves wholly to the ruine of School Divinity; That St.* Thomas *himſelf had ſpoiled true Divinity, through humane Reaſoning, and the principles of* Ariſtotle. Pray ſay, with *what Intention* can you juſtifie theſe villanous Propoſitions.

The fourteenth Impoſture. French 4.

The Reader will be pleaſed to take notice, that whereas in the French Authour of this Work, neither this Impoſture, nor the Anſwer to it are ſo clearly ſet down, as to give a full underſtanding either of *Leſſius* his Doctrine, or of what is objected againſt him by the Janſeniſt; I have therefore (to make all clear) ſet down the Accuſation againſt *Leſſius* at full, as it is in the ſeventh Letter; and in the Anſwer I have given you *Leſſius* his Doctrine in his own words; that it may appear how groſſly this learned Father is abuſed by the Impoſtor: it is no more, then what the French Authour intended, and in effect performed; although it happened, that by labouring to be ſhort, he became ſomewhat obſcure. The Impoſture then runneth thus.

THe Jeſuites favour *Revenge*, becauſe *Leſſius* libr. 2. *de Juſtitiâ*, cap. 9. dub. 12. num. 79. ſaith, *He who hath had a Box on the Ear given him, may not have the intention to revenge himſelf, but he may be permitted that of avoiding infamy: and to that end may immediately put back the injury, and that with his ſword*, (*etiam cum gladio*) Letter 7. pag. 135. firſt edit. and in the pag. 143. *He who hath received a Box o'th' Ear, may, abſtracting from all thoughts of Revenge, right himſelf with his ſword:* and a little after, *proceed ſo far as to kill him that hath given the Box.* And pag. 145. he ſaith, that it is ſo generally maintained, (*That a man may kill another to prevent a Box on the Ear*) That *Leſſius* libr. 2. c. 9. dub. 12. num. 77. ſpeaketh of it as a Tenent made abſolutely *Sterling* by the unanimous conſent of all, in theſe words, *It is lawfull, according to the conſent of all Caſuiſts, (ex ſententiâ omnium) to kill him, who would give a Box on the Ear, or a blow with a Stick, when a man cannot otherwiſe avoid it.* Again pag. 147. he bringeth *Leſſius*, ſpeaking thus. *To conclude this great* Leſſius, *in the ſame place*, n. 78. *ſhews, that one may kill another for a ſimple geſture, or expreſſion of contempt. There are, ſaith he, ſeveral wayes to derogate from, and take away a mans reputation, wherein yet it is but juſt, a man ſhould right himſelf, as by giving a man a bang with a ſtick, or a Box o'th' ear, or if a man ſhould affront us by words, or by Signs, (Sive per ſigna.)* And in the pag. 148. Leſſius *ſaith, in the place before cited, Heed muſt be taken, that the practice*

tice of this Maxime prove not prejudiciall to the State; for then it is not to be permitted; tunc enim non eſt permittendus. &c.

Anſwer.

Here *Leſſius* is accuſed to favour Revenge by four Aſſertions. Firſt, *That one may kill him, who hath given a Box o'th' Ear.* Secondly, *That to prevent a Box o'th' Ear, he ſaith, all Caſuiſts teach, you may kill him that would give it you.* Thirdly, *That one may kill another, not onely for a Box o'th' Ear, but alſo for reproachfull words, and even for a ſimple geſture, or ſign of contempt.* Fourthly and laſtly, *That though all this be true in conſcience, yet if it prove prejudiciall to the State, then it is not to be permitted.*

Now to this Janſeniſts utter ignominy, let us ſee his Impoſtures. For the firſt then it is ſtark falſe, that *Leſſius* ſaith, *One may kill him who hath given you a Box o'th' Ear.* I will ſet the whole paſſage down. His words then are theſe *lib. 2. de Juſtit. cap. 9. dubit. 19. num. 79. If when you have given a Box o'th' Ear, you ceaſe, or flye away, many Doctours think, that if the man, that hath received the Box o'th' Ear be noble and honourable, that then he may preſently ſtrike again, or purſue him that hath given the blow, and give him as many blows or wounds, as may be thought neceſſary to repair his honour. So ſaith* Navarr. *cap. 15. n. 4. Henriquez* de Irregularitate, *c. 10. where he citeth many for this Opinion; among the reſt,* Jaſon, Corduba, Mantius,

tius, Penna, Clarus, Cajetan, and Antonine. *The same saith* Peter de Navarr. libr. 2. c. 3. num. 380. *And he citeth for this Opinion* Mercatus. Victoria *also holdeth the same Opinion.* Relect. *de jure Belli.* num. 5. *where he saith, That he that hath received a Box o'th' Ear, may presently return a blow, even with his Sword, not for to take revenge, but to avoid infamy, and ignominy.* All these he citeth word for word, as I have set them down: where by the-way I desire the Reader to reflect, that of these twelve Authours, eleven were not of the Society, some were before the Society, and all are generally esteemed in the Schools.

After *Lessius* hath thus cited these Authours, he brings, in the five following Paragraphs, their reasons, by which he saith, *Probari potest hac sententia*, this Opinion may be proved; then immediately after, *num.* 80. he giveth his own Opinion thus, *For these reasons this Opinion is speculatively probable, yet in practice it seemeth not easily to be allowed; first, for fear of hatred, revenge, and excesse. For if St.* Augustin *for these causes doth hardly allow one to kill another, for defence of his own life, how much lesse would he allow it in this case for defence of ones honour? Secondly, for the danger of fighting and Murther; and he who should kill in such a case, would be punished in exteriour Judicature.*

Now tell me what a grosse Impostvre is this, to make *Lessius* Authour of that which he doth not teach? Nay, which he impugneth? What a cheat to attribute to him the words of *Victoria, Etiam cum gladio?* and to make the whole Society

ciety culpable of favouring Revenge, becauſe *Leſſius* citeth the words of *Victoria* a Dominican, which this Fellow conceiteth to favour Revenge? In fine, what a loud untruth is it to ſay, That *Leſſius* teacheth in this place, that you may kill him that hath given you a Box o'th' Ear, when it is not ſo much as queſtioned in this place, whether you may kill him, but whether you may ſtrike, or wound him! and when never an Author, here cited, alloweth that you may kill him. Finally, when *Leſſius* alloweth not the very ſtriking, or purſuing him, for fear of exceſſe, and killing him. Had not, think you, all thoſe men of honour in *Paris*, who ſaw this paſſage in *Leſſius*, a great deal of reaſon to judge the authour of ſo unworthy an Impoſture, to be a man of no credit, but a meer Calumniatour?

But you will ſay, *Leſſius* ſaith *it is ſpeculatively probable*, that one may return the blow; therefore *Leſſius* teacheth this opinion of theſe authors. I anſwer firſt, that though he did teach the opinion of theſe authors, yet he could not be challenged to teach, that one may kill in this *rencontre*; for none of them, as here they are cited, teacheth, That one may kill in this caſe. Secondly, I anſwer that he doth not teach even this Opinion. To make my anſwer clear, I muſt tell you a ſhort paſſage. A man having his arm gangren'd, and being adviſed to cut it off to ſave his life, ſent for four able Chyrurgeons to give their opinion. The three firſt were of opinion, that the Patient muſt have his arm cut off, and they gave many reaſons for their opinion. The fourth ſpake thus to the Patient,

The three, who have given their opinion for the cutting off your arm, have reasoned well, and I hold their opinion speculatively probable, but for my part I would not easily allow, that in practice you should cut off your arm. When this fourth man had given his opinion in these words, he gave divers reasons, why the arm should not be cut off. Now I ask you, whether this fourth man were of opinion, that the Patient should cut off his arm? Every one will answer, that certainly he was not: and I answer the same of *Lessius*. Certainly he teacheth not that one may strike or wound another for a Box o'th' Ear, much lesse that he may kill; but the quite contrary, he alloweth not to strike or wound, for fear of killing, and for the other reasons he alledgeth. How then can any man dream, that he teacheth one may kill him?

Now as to the second Assertion, that *Lessius* is charged with, that *to prevent a Box o'th' Ear, one may kill him that would give it you*; and that in the place cited, *n.* 77. he teacheth this to be sure *ex sententiâ omnium*, in the opinion of all, (which our English Translatour saith, *is to make it absolutely sterling by the unanimous consent of all*) to this I will not answer, that those words *ex sententiâ omnium* are not in *Lessius* in the place cited, and so consequently not *sterling*, but of base alloy, and false coin. *Lessius* indeed useth those words, or rather citeth *Petrus Navarrus*, who useth them, in the following number, for another businesse. But in this number he neither hath the words, nor the sense of the words. But I will not insist on this; 'tis too small a falsity

sity to be taken notice of among so many notorious Impostures. To come then to the point. *Lessius* in the place cited teacheth, That a man of Honour may resist an Invasor, that would either cudgel or box him, and that he may kill him that setteth upon him, if he cannot otherwise defend himself from being bastinado'd or buffeted: and this he teacheth, after *Sotus*, *Navarr*, *Sylvester*, *Ludovicus Lopez*, *Gomez*, and *Clarus*, whereof none are Jesuites. Now that for which I complain of the Jansenist here, is first, That he would have it thought the Jesuites invented, or mainly spread this opinion, when in the place he citeth, his own eyes are witnesses, that it is the opinion of so many others before *Lessius* wrote. Secondly, I complain of his want of wit, that he would tax this opinion, which is a good one. For what? Would you have a Gentleman cudgell'd and kickt in the Kennel, for fear that if he should keep off some insolent ribauld, he might at length be forced to draw his Sword, and perhaps whilest he defendeth himself, be forced to kill his injurious Invasour? *For he must not kill him if he can avoid it*, saith *Lessius*. His words are, *Fas est viro honorato occidere invasorem, qui fustem vel colaphum nititur impingere, ut ignominiam inferat, si aliter hac ignominia vitari nequit.* These are his words. What is here to be reprehended? It is not to be understood, that as soon as you see a man lift up his cudgel against you, you may presently pistol him. No, but if you cannot, neither with fair words, nor threats, nor thrusting him off, nor any other way keep your self from his cudgel, you are not bound

bound to ſtand ſtill, and let your ſelf be cudgel'd, and perhaps kill'd too; but you may lawfully defend your ſelf from him, that thus ſetteth upon you, though in the ſtrife his death ſhould follow your juſt defence. That this is the meaning of all the Divines, who teach this caſe, is evident; and as for *Leſſius*, his words make his meaning clear: for he concludeth thus, *Si aliter hæc ignominia vitari non poteſt: If this ignominy* of being box'd or cudgell'd, *cannot otherwiſe be avoided.* This Doctrine I will give the Tranſlatour leave to call *Sterling*, but not in deriſion. And if he be a Gentleman, I aſſure my ſelf, he will be ſorry for having quarrelled with *Leſſius* for this opinion; and be angry with thoſe, who engaged him to employ a good pen in ſo ill a cauſe.

The third aſſertion, wherewith *Leſſius* is taxed in this matter, is that he teacheth, That *one may kill another for reproachfull words, and even for a ſimple geſture, or ſign of contempt.* The place quoted is in the ſame Book and Chapter, and the ſame Dubitation already cited, and num. 78. where *Leſſius* indeed treateth this matter. But *Leſſius* is notoriouſly wronged by the Janſeniſt; for he doth not teach what is imputed to him, but clean contrary. He beginneth that number thus. *It is to be noted, that ones honour may divers wayes be ſet upon, in which it ſeemeth granted, that one may defend himſelf.* (He doth not ſay with what defence) *Firſt, if you endeavour to ſtrike one with a Stick, or to give one a Box o'th' Ear, of which I have already ſpoken. Secondly, if you be contumelious to one, either with words or ſigns:*

signs, Here is also right for a defence. For Petr. de Navarr. *saith,* libr. 2. c. 3. num. 376. *That it is lawfull, ex sententiâ omnium, in the opinion of all, to kill him that is contumelious to you.* Thus doth *Lessius* state the question in the beginning of that number 78. Then he saith, *That he findeth not this* (which *Navarr* saith) *expressed in Authours, though it seemeth, that it may be gathered out of them.* Then he goeth on, and according to his custome bringeth the reasons, which may be brought for this opinion of *Navarr*, and the qualifications of it; and in fine, concludeth thus. *This opinion is not to be followed. For it must be enough in a Commonwealth, to represse verball injuries with words, and to chastise them with a legal revenge*, that is, that punishment which the Law alloweth. With what face then can this Jansenist make the world believe, that *Lessius* teacheth, a man may kill another for contumelious words, or even for signs, when he decideth positively to the contrary? *Lessius* bringeth the reasons for *Navar's* opinion, and then decideth the question against them. So St. *Thomas*, when he proveth there is a God, first brings the reasons, that Atheists may alledge; then he disproveth those reasons, and decideth against Atheists. How grosse must (think you) his ignorance be, that would judge out of this proceeding, that St. *Thomas* was an Atheist? just as grosse is this Jansenists.

The fourth thing laid to *Lessius* his charge in this matter, is, that he saith, *That heed must be taken, that the practice of this Maxime* (he would have it understood *of Revenge* in the cases alledged)

ledged) *prove not prejudiciall to the State; for then it is not to be permitted, tunc enim non eſt permittendus. &c.* as though *Leſſius* thought, that in all theſe caſes there were no feat of ſin, but that all the fear were, leſt the State ſhould be intereſſed.

I anſwer, That *Leſſius* hath no ſuch words, neither in the place cited, which is num. 78. (for to that we are referred in the ſeventh Letter, pag. 148) nor in any place that belongeth to theſe queſtions. True it is, that in another matter he hath words, which are not altogether contrary to theſe, though very unlike theſe. So that here the Janſeniſt hath the credit of a double cheat, both to have cited falſe, and to have perverted *Leſſius* his words, and applied them to a contrary queſtion. I need ſay no more; yet for the Readers ſatisfaction, I will let him ſee the impudence of this *Ignoramus*.

Leſſius then, after having treated the queſtions hitherto touched in this anſwer to the preſent Impoſture, goeth on, and in the number 81. putteth the caſe in theſe words; *The fourth manner of wronging ones honour, is, if one ſhould go about to defame you with your Prince, Judge, or honourable Perſons, by falſe accuſations, and that you have no way left to defend your fame, but the death of him that thus wrongeth you.* When he hath put the caſe, he bringeth the opinion of *Navarr*, and *Bannes*, which he alloweth not of; and having ſet down the reaſons, by which their opinion might be proved, he concludeth in the number 82. thus. *This opinion alſo is not to be allowed in practice; becauſe it would give*

give occasion to many secret Murthers, to the great annoyment of the Commonwealth. For in the right of defence it is alwayes to be considered, that the use of it tend not to the ruine of the Commonwealth; for then it is not to be permitted. Besides, though this opinion were speculatively true, (which he doth not allow) *yet in practice it would scarce ever have place. For,* &c. Here are some of the words, which the Jansenist maketh *Lessius* say. *Lessius* doth not say, *Heed must be taken, that the practice of this Maxime prove not prejudiciall to the State; for then it is not to be permitted:* but he saith, *in the right of defence it is alwayes to be considered, that the use of that right tend not to the ruine of the Commonwealth;* which is a very good Maxime. For no private man can have right to defend himself by the publique ruine; and if that which seemeth my right, destroy the publique, then I have no right. For example, I have right to defend my house from being pluck'd down; yet if my house stand so advantageously for the enemy, that by means of it they may take the City, I have then no right to keep my house standing: and so in other cases. And this is that which *Lessius* saith. But whatsoever this Maxime be, to pervert the words, and apply them to a wrong matter, contrary to the Authors direct expression, and plain meaning, is a most notorious *fourbe*. *Lessius* therefore never taught, that one may kill him, who hath used some sign of ignominy, nor him that hath used reproachfull language; no, nor he alloweth not so much as to strike, or wound him, that hath given you a bang with a stick,

stick, or a Box o'th' Ear: all this is falsly laid to his charge, and most falsly imputed to the Jesuits upon his account.

An Advertisement to the Jansenists.

I entreat the Jansenists, and all those that either favour that Faction, or are misled either by the Authority of those that wish ill to the Society, or by the protestations of sincerity made so solemnly in the Provinciall Letters, that they would be pleased, after having read this Imposture, and the Answer to it, to turn to the end of this Book, where I have inserted the whole passage of *Lessius*, which I would be glad, every one should read. That by this they may judge what credit this man deserveth; who after he had been challenged with these falsities, and told, that many men of honour in *Paris* had seen *Lessius*, and discovered his cheat, notwithstanding in his Thirteenth Letter braves it out, and will needs maintain, that he hath cited right, and followed *Leffius* his minde, notwithstanding his many notorious forgeries. And in his Eleventh Letter maketh this Protestation, *I may say as in the presence of God, that there is nothing, that I detest more, then to do truth the least violence; and that I have ever been extreamly careful, not onely not to falsifie, (that were horrid) but even not to alter, or distract, in the least, the sense of any passage. So that if I durst presume, upon this occasion, to make use of the words of St.* Hilary, *I might safely say with him*, If we advance things that are untrue, let our discourses be reputed infamous.

How

How false this Protestation is, and how justly the infamy (which he wisheth) doth fall on his Writings, the Reader will plainly see, if examining *Lessius* his words, he reflect first, That *Lessius* never useth those words, *Etiam cum gladio*, but onely citeth them in *Victoria*. Secondly, That *Lessius* followeth in *Practice*, that is in effect and indeed, the contrary opinion to *Victoria*, though he allow (not to *Victoria*'s particular expressions, but) to the twelve Authors cited, so much as to say, their reasons make their opinion speculatively probable. Thirdly, That *Lessius* doth not teach, that one may kill for contumelious words, or signs of contempt, but the quite contrary, in the very place which the Jansenist alledgeth. Fourthly, That the Maxime, *Heed must be taken, that the practice of this Maxime prove not prejudiciall to the State; for then it is not to be permitted*, is notoriously *altered and distracted* (to use his own words) from the sense of the passage. The Jansenist citeth it out of num. 78. and *Lessius* hath not it there, but something not quite unlike it in *num.* 82. The Jansenist by the tenour of his discourse applieth it to the cases of killing for a Box o'th' Ear, or opprobious speeches, or signs of contempt; and to that end quoteth the number 78. that it may seem a caution, annexed to those opinions, treated in that number. And *Lessius* hath no such thing there; but in the number 82. in the decision of a question, which the Jansenist himself in his thirteenth Letter, acknowledgeth to be of a quite different nature. Nor will it avail the Jansenist to endeavour to prove, that *Lessius*, hold-

ing an opinion probable in speculation, holdeth also, that it is probable in practice, as he doth in his 13. Letter. For that were to prove that *Lessius* doth hold that probable in practice, which he evidently doth not hold probable in practice. That which the Jansenist ought to have done, was to shew, that he had cited *Lessius* right; which is matter of fact, and to be attested by *Lessius* his own words, (if there were any such) not by the Jansenists Chymerical consequences from *speculative* to *practicall*, nor from other authors opinions. This that I have done to clear *Lessius*, I might also do to vindicate the other authours, whom the Jansenist wrongeth as evidently, as *Molina*, *Vasquez*, *Sanchez*, *Filiucius*, and others; but that would be to make a great volume: and I conceive the Reader will be satisfied by this one example, that this Jansenists protestation of sincerity, and citations of authours are utterly false. Turn to the end of the Book, and read *Lessius*; where I have put all at large.

The

The fifteenth Imposture. French 11.

THat the Jesuits favour Duels, because Father *Layman* assures us, That if a *Souldier in the Army, or a Cavalier at the Court, be so engaged, that he is likely to lose his honour, or fortune, if he do not accept of the challenge, he cannot see, why that man should be condemned, who does so accept of it meerly to defend himself.* Letter 7.

Answer.

A Jansenist will always be cheating, if we have not a great care of him. How many Impostures are there in this one passage? which he has so falsified, that there is no part of it uncorrupted. Does *Layman* teach, That he, who is challenged, may accept of the Duel, lest he be accused of Cowardize? 'Tis an Imposture. (a) *The common opinion,* sayes he, *is, that ordinarily it is not lawfull to accept of it, because no wise man*

(a) *Sententia communis est, ordinariè non licere provocato ad Duellum id acceptare, quia nemo prudentûm tibi vitio vertet, quòd legem Dei observes, hominisque occidendi periculum, absque justâ necessitatis causâ non adeas: imprudentium autem & vanorum hominum judicia in re gravi attendenda non sunt. Layman,* libr. 3. part 3. cap. 3. num. 3.

man will ever blame a man for obſerving the commandments of God, and for not expoſing himſelf without a juſt neceſſity to the danger of killing another: for in things of this nature we muſt not at all value the opinion of vain hair-brained people.

Does he teach, that if a Souldier in the Army, or a Cavalier at the Court, finde himſelf ſo engaged, that he be in danger of loſing his Honour or Fortune, if he do not accept the challenge, he ſees not how you can condemn him, for accepting of it to defend himſelf? It is an Impoſture. He ſayes onely, that *Navarr* is of that opinion. Does he approve that opinion in *Navarr*? Impoſture. He onely ſayes, (that which *Monſieur Du Val*, a Doctour of the Sorbon, *Tract. de Charitat.* has ſaid ſince, for the eſteem which he makes of *Navarr*) he dare not condemn it. (b) *If it happen*, ſayes he, *by any accident, which is moſt rare, (in caſu rariſſimo) that a Souldier in the Army, or a Cavalier at Court, were certain to loſe his office, his dignity, and the favour of his Prince, if he do not fight with him, by whom he has often been challenged, by that means giving ſubject to be thought a Coward, I dare not condemn*

(b) *Si in caſu rariſſimo eo loco res ſita ſit, ut miles in bello, vir equeſtris in Aulâ Regiâ, officio, dignitate, ducis aut principis favore ob ignaviæ ſuſpicionem excidere debeat, niſi idemidem provocanti ſe ſiſtat, non audeo damnare eum, qui meræ defenſionis gratia paruerit, juxta Navarri doctrinam.* cap. 15. n. 3, 4. Hæs Laymann, lib. 3. part. 3. c. 3. n. 3.

demn ſuch a one, who following the Doctrine of Navarre, *ſhould have accepted the challenge in that rencontre, purely and ſimply to defend himſelf.* Where is the truth of this Janſeniſt Tranſlatour? *Layman* ſayes, he dare not condemn him that follows *Navarre*, in accepting a challenge; and the Janſeniſt makes him ſpeak abſolutely, that he does not ſee, how one can condemn him for accepting it, as if 'twere *Laymans*, and not *Navarrs* opinion, whoſe name this Impoſtor hath ſuppreſt. *Layman* ſayes, *I dare not condemn him*, and the Janſeniſt makes him ſay, *I do not ſee how one can condemn him*. *Layman* ſhews clearly, that he approves not of ſuch a Duel; yet the reſpect, which he bears to *Navarre*, who was no Jeſuit, keeps him from daring to condemn it: The Janſeniſt, without naming *Navarre*, makes him give his vote to approve it, and *that he ſees not, how any can condemn him for it*. *Layman* excuſing *Navarre*, ſayes, This caſe is moſt rare, and it ſcarce ever happens. The Janſeniſt (who never lies, as he ſayes himſelf) cuts off theſe words, to perſwade, that he ſpeaks of ordinary Duels; and to crown this Impoſture with a deceit, as great as his falſeneſſe, he tranſlates theſe words. *qui meræ defenſionis gratia paruerit juxta doctrinam Navarri, he who accepts the Duell to defend himſelf*, on purpoſe ſmothering not onely the name of *Navarre*, (which would have ſhewed it was not *Layman's* opinion) but alſo the force of the words *meræ defenſionis*; which would have manifeſted, ſuch a rencontre, in the opinion of *Navarre*, is not ſo truly a Duel, as a *meer defence*, which the

light of Nature teaches a man.

You see now the Jansenists manner of reforming *the Morall*; you see the holy Doctrine of Port-Royal, which holds it lawful to lie, when it is to establish the Truth; to accuse falsly, when it is to kindle Christian Charity; to corrupt the words and sense of Authors, when one would find *unjust and extravagant Decisions*; to correct and most impiously to jest at Sacred things, thereby to restore the severity of Evangelical Maximes to its ancient vigour.

An Advertisement to the Jansenists.

Does not the hand of this Writer, who pretends such horrour of spilling blood, fear to renue those Heresies, which most inhumanely have drawn it out of all the veins in *France*? Does it not fear the borrowing of the *Morall of Heretiques*, which has been so fatall to this Kingdom? Is it not at all afraid of being reproached with the Politique of *Holden*, approved by two Jansenists, though wisely suppresst by one of the greatest persons of our age?

The sixteenth Imposture. French 13.

THat Father *Molina* the Jesuit assureth us, *'Tis lawfull to kill a man for six or seven Duckats, though he, who hath taken them, flie for it. It is in the fourth Tome, Tract.* 3. *Disp.* 10. *n.* 6. Letter 7. pag. 151. Engl. Edit.

Answer.

It would make the Reader laugh, if I should but onely confer the words of *Molina* with the Translation of the Jansenist; but with a laughter of indignation against the Impostor.

The question is concerning a thief, who runneth away after having committed a theft; and it is asked, whether it be lawful to run after him, and kill him, if one cannot otherwise stop him, or get back what he took? What doth Father *Molina* answer in the place alledged by this Calumniatour? *If the thing* (a) (saith he) *be of no*

(a) *Quando res non sit magni valoris, ut si esset solum valoris* 3, *aut* 4, *aut* 5. *Ducatorum, consentit Sotus, ar.* 8. *citato, consentiunt & alii,* non licere fugientem interficere. *Quando verò esset magni valoris, exiguáque esset spes illam postea recuperandi, affirmat Sotus,* Fas in eo eventu esse illum occidere. *Neque id auderem condemnare; modo prius voce admoneretur, nisi rem relinquat, esse interficiendum. Semper tamen est consulendum, ne proximus in eo eventu interficiatur. Molina,* Tom. 4. tract. 3. dis. 16. n. 6.

no great value, for example, if it be worth onely three, four, or five Duckats, Sotus *is of opinion, (and other Authours agree with him in it) that it is not lawfull to kill him that runneth away: But if it be something of great value, and there be little probability of getting it again afterwards,* Sotus *assureth us, 'tis in such a case lawfull to kill him: And I dare not condemn that opinion; provided, that one forewarn him that runs away, that unlesse he leave that which he took, they will kill him. Yet alwayes it is to be counselled not to kill our neighbour in such a rencontre.*

How does the Jansenist translate this passage? *For six or seven Duckats 'tis lawfull to kill a man, although he that took them flie for it.* You will ask me, if it be possible that he should have translated it in that manner? Believe onely your own eyes. Read the very place I have cited. What? Is it lawfull to cheat the world in this fashion, and to jest with so much freedom with the honour of Religious persons? The Iansenists have no scruple of conscience in it, out of a belief, with which they flatter themselves, that very few Readers will take so much pains, as to examine those Texts, which with a formall intention they falsifie to abuse the credulity of the Simple. But I proceed to alledge the falsifications of this wicked Secretary.

The

The seventeenth Impoſture. French 14.

Molina in the ſame place ſays, *That he durſt not charge that man with any ſin, who kills another, who had taken from him a thing of the value of a Crown, or leſſe; unius aurei, vel minoris adhuc valoris.* Letter 7. pag. 151. Engl. Edit.

Anſwer.

This faithleſſe Tranſlatour leaves nothing perfect in the Text, which he cites; for he has cut off the eſſentiall terms; the ſuppreſſion of which changes the caſe, that *Molina* propoſes, and has corrupted the whole thoughts of that Authour.

That I may diſcover this Impoſture (a) I muſt remember him, that *all Laws permit us to reſiſt violence with violence*, as *Innocent* the Third tells us, *not with intention to revenge our ſelves, but with that of defending our ſelves.* 'Tis by this the Scripture (b) clears him from offending, who kills a Thief, when he is catcht breaking through the walls or door of a Houſe. 'Tis by this the Law permits us to kill an armed Robber

(a) *Vim vi repellere omnia jura, legéſque permittunt, non ad vindictam ſumendam, ſed ad propulſandam injuriam.* C. *Significaſti.*

(b) *Deut.* 22.

Robber in the day time. (c) In fine, 'tis by this the Canons tell us, one is not to be judged criminall, for the reſiſting a violence when one is aſſaulted; and that Pope *Stephen* declares, That he who kills another in defending himſelf, is not for that *Irregular.* (d)

Now according to this ſo common rule, hear a little what *Molina* will ſay of it. *If any one would unjuſtly uſurp ſomething of the value of a Crown, or leſſe, notwithſtanding the reſiſtance of the poſſeſſour, or Guardian, I durſt not condemne of ſin, no nor to any puniſhment, him, who in defending it ſhould have killed that unjuſt Aſſaultant; provided that he keep the moderation of a juſt defence.* Be pleaſed to minde that laſt clauſe, *Provided, that he keep the moderation of a juſt defence,* which is eſſentiall to the propoſition of *Molina*; becauſe it preſuppoſes, that he who is kill'd, is the *Aſſaulter*, and an *unjuſt Aſſaulter*; and that he who kills him, cannot any other way reſiſt the violence which he offers, nor the danger, which threatens his perſon in defending his goods. Thoſe are the conditions of a juſt and innocent Defence, which all Caſuiſts have eſtabliſhed, and which fully juſtifies the Doctrine of this Authour. To give a familiar example, a Rabbet is but an inconſiderable thing compared to the life of a man. And yet if an inſolent

(c) *Vide Cujacium ad lib. 3. ff. de Juſtit. & Jure. Et* L. Scientiam §. *pen. ff.* ad Legem Aquiliam.

(d) *Percuſſio non imputatur, ſi in continenti vim repellat. C.* Si vero. *& Stephan. c.* quia te.

insolent fellow, coming into a Warren to steal a Rabbet, should force the Warrener, and should set upon him with Arms, if he should endeavour to hinder that Theft, would you condemn this man, if he should kill that unjust Assaulter, being not able any other way to resist his strength, nor to avoid the danger in which he is, of perishing in that *Rencontre*? Would you have him run away as soon as he sees a man coming to him with arms, and abandon that which he is bound to preserve? Or else, that putting himself in a posture of defence to hinder him, he should let himself be killed, rather then to commit manslaughter to save his own life? If that be so, there is no need of Keepers, neither in Forrests, Vineyards, nor Warrens; and 'tis in vain to give them wages, since they are not permitted to resist one that comes against them by force.

You see now *Molina*'s opinion, which he had sufficiently explained in the fourteenth number of the same Dispute, saying, (e) *That he who defends his goods, defends at the same time his own person, which ordinarily he exposes to danger*; and that 'tis in this sense we must understand the words of the Canon, he alledges, *If without any intention or motion of hatred, in defending*

(e) *Atque id est planè quod intenditur, cap.* 3. de Homicidio, *dum dicitur, Si sine odii meditatione, Te Tuâque liberando, ejusmodi Diaboli membra interfeciſti, &c. quando enim quis ita defendit suâ, regulariter simul defendit suam propriam personam, quam periculo exponit.* num. 4.

defending your person and goods, you kill those members of the Devil, &c. you see the reason, why he makes use of the words of the Law, *cum moderamine inculpatæ tutelæ*, to explain himself yet more, and to shew he speaks not here of all kinde of Cases, but onely of those; in which a man keeps *the moderation of a just defence*; that is to say, where a man is in a necessity either of perishing, or of killing him that unjustly sets upon him.

But now what has the Jansenist done, who foresaw well enough, that if he should faithfully relate these words, he would finde no place to pour out his Impostures? He has maliciously suppresst these terms, *cum moderamine inculpatæ tutelæ*, which are, as it were, the soul of *Molina's* Proposition; and which make out his true sense; and without speaking a word, either of the unjust violence of the Assaulter, or of the necessity, in which the Defendant is, either of perishing or killing, he makes him speak peremptorily, *that he dare not condemn a man of any sin, who kills another, that would take from him any thing of the value of a Crown, or lesse.*

Judge by this of the sincerity of this Calumniatour; and do not expect more faithfulness in any reproach he shall hereafter cast on the Jesuites, then you have already found in these Impostures, which we have hitherto discovered. Indeed I do not wonder, that *Monsieur Drelincourt* Minister at *Charenton*, in his *False Pastour* newly printed, glorieth in defending this Cheater, filling his Additions with Calumnies, which he has taken out of the Letters of this wicked Se-

Secretary. For he could not finde a more faithfull Diſciple of *Monſieur Du Moulin*, nor one more ready to invent and ſpread abroad any untruths.

The eighteenth, ninteenth, twentieth, and one twentieth Impoſtures. French 15, 16, 17, 18.

THat when the Jeſuites aſſure us, *It is not lawful to kill a man for opprobrious words onely, it is not becauſe the Law of God forbids it; they go not upon that ground, they finde it lawfull in point of conſcience, and in conſidering onely the Truth it ſelf: why then do they forbid it? 'tis becauſe a Countrey would in a ſmall time be depopulated, if all detractours were killed.* Take it from Father Reginaldus, libr. 21. num. 63. pag. 260. *Though this opinion, that one man may kill another for ill language, wants not its probability in the Theory, yet is the contrary to be followed in the practique: For a man ought, in the manner of his defence, to conſider the prejudice may happen to the State. Now it is evident, that by killing people after this rate, there would be too many Murthers committed.* Leſſius ſayes as much in the place before cited. *Heed muſt be taken, That the Practice of this Maxime proves not prejudiciall to the State; for then it is not to be permitted. Tunc enim non eſt*

permittendus. Filiucius *addes to the former reason another of no small weight,* Tract. 29. num. 51. *That a man would be punished by the hand of Justice, for killing people on that account.* Letter 7. pag. 148, 149.

Answer.

One would think, this man had set himself to cheat the world by lying, without any fear of punishment. For in this one reproach he has at once committed four of the most infamous Impostures possible to be imagined. The first, which is the most universall, concerns all Authours that are Jesuites, who maintain that with a safe Conscience a man cannot kill a Calumniatour. For this Ianseniſt imputes to them, (a) That according to their opinion, *It is lawfull to kill for opprobrious words onely*; and that if they do condemn it, *it is not because the Law of God forbids it, for they go not on that ground; but 'tis a Politique, and not a Religious Prohibition.*

To this it is sufficient to confute him (without bringing many Authours, who would give him the lie) if I but tell him, that *Vasquez* and *Suarez* are Jesuits, and that both of them teach it unlawfull to kill a Calumniatour. Let him hear how they speak, and if he have any Grace left, doubtlesse he will blush for having so rashly aspers'd

(a) *Letter 7. p. 148.*

aſpers'd them. (b) *It is not lawfull*, ſaith *Vaſquez*, *to kill a man, whom I certainly know will depoſe a falſity before the Judge, becauſe one cannot properly call him an Aſſaulter. For although he offend againſt the Law, yet he does not offend againſt the order of the Law. Now to be an Aſſaulter it is neceſſary, that the injury he does me, be both againſt Law, and againſt the order of Law: By conſequence he that ſhould kill a man in that caſe, would ſin againſt Juſtice, and againſt Charity: and ſhould be obliged to Reſtitution.*

Calumny is not (ſaith *Suarez*) *to be* (c) *reſiſted by force, but by manifeſting the truth. If it be impoſſible*

(b) *Non licet illum occidere, quem ſcio certo depoſiturum falſum apud Judicem, quia ille non poteſt dici* Invaſor. *Licet enim contra jus faciat, non tamen contra ordinem juris. De ratione autem Aggreſſoris eſt, ut contra jus & ordinem juris injuriam inferat: & ita in hoc caſu qui occideret hunc, peccaret contra Charitatem, & contra Juſtitiam, teneretúrque ad reſtitutionem.* *Vaſquez* Tract. de reſtitut. c. 2. § 1. d 7 n. 24.

(c) *Calumnia non propulſatur vi, ſed manifeſtatione veritatis. Quod ſi hæc poſſibilis non eſt, nequaquam licet tranſgredi ad media inordinata, quæ verè non ſunt media, ſed patienter ferenda eſt mors, non ſecùs ac ſi innocens probaretur nocens per falſos teſtes.* *Suarez* de Charitat. diſp. 13. *de Bello*, § ult. num. 5. *Non poteſt reus ſic falſò accuſatus occidere ſuum accuſatorem; ergo nec licet idem tentare per Duellum.* *Suarez*. ibidem n. 6.

possible to be proved, it is yet no wayes lawfull to use means which are against order, and so not truly means. But we must patiently suffer death, as an innocent person convicted by false witnesse.

I ask now the Reader, whether after this he can patiently endure to hear it imputed to the Jesuites, *That they hold it lawful, to kill for opprobrious words onely; and that if they do forbid it, the probibition is onely politicall, and not conscientious.*

The second Imposture concerns Father *Reginaldus*, whose Text he hath clipt, and insists onely on one part, and even that he hath also most maliciously corrupted. For he makes him say, *A man ought in the manner of his defence to consider the prejudice may happen to the State*, whereas that Authour sayes, (d) *The negative opinion is to be held in practice, because in the right every one has to defend himself, care is to be had, that the use thereof tend not to the ruine of the State.* Now why does he change the word *right*, if it be not, because it would have clearly

(d) *Sententia negans in praxi sequenda est; quia in jure defensionis semper considerandum est, ne usus illius vergat in perniciem Reipublicæ. Nec dubium est, quin sequendo affirmantem præbeatur occasio multis cædibus occultis cum magnâ Reipublicæ perturbatione. Accedit, quod si infamia jam sit illata, ea non extinguitur per mortem infamantis: sin inferenda, plerunque non constat, possitne aliâ ratione impediri, quam occisione infamaturi. Sic non est liberum eo genere defensionis uti.* Reginald. loc. citat.

clearly shown, the opinion of *Reginaldus* is, That although a particular person should have *right* to make use of that kind of defence, considering it simply and in it self, yet nevertheless it is unlawfull and criminall, even by Gods Law, because of the murthers and disorders, which it would cause in the State.

In which I cannot but wonder at the blindnesse of our Calumniator, who knows well enough, that according to *Reginaldus*, this manner of defending ones self, tends to the ruine of the State; nevertheless he affirms, *That he does not forbid it, because it is contrary to the Law of God*; as if it were lawfull by the Laws of God to confound the State; as if God, who prohibites the violating of a particular mans right, did not prohibit the ruine of the common right; as if it were a more criminall action to permit murther, because in permitting it, one exposes onely one mans life, then because one exposes a million of mens lives at once; and in fine, as if there were any stronger reason to prove this violent way of defending ones self to be against the Law of God, then because it would introduce murthers and disorders in States.

The third Imposture sets upon *Lessius*, and makes him say simply, *We ought to have a care, the using this Maxime prove not prejudiciall to the State.* Will this cheat, who is grown gray in his malice, never deal honestly? Why does he not sincerely cite the words of this Authour? Why does he not say, That *Lessius* condemns the using of this Maxime, because of the inconveniences may arrive? Does he not know, that the

circumstances and dangerous consequences of an Action are sufficient to render it criminall before God, when in its own object it were not really so? What consequences can one imagine more dangerous, and more capable to corrupt an action, and render it *mortall*, then those which *Lessius* brings to reject the practice of this, that is, the infinity of unjust murthers, which it would cause in the State?

This opinion (sayes he) *ought not to be permitted in the practique, for the inconveniences which may follow. Men would easily perswade themselves, that they were accused out of Calumny, and that they have no way to clear themselves, but by the death of the Calumniatour: And so many unjust murthers would be committed in a State.* Will you acknowledge the true Doctrine of this Father, which you have suppresst? and are you not sufficiently convinced of that falseness by these so manifest proofs?

The fourth Impostur concerns *Filiucius*, who is reprehended by this Writer, for maintaining that Doctrine of the Jesuites, which forbids killing, not for opprobrious words onely, but even for the most hainous Calumnies, and most unjust Accusations. He alledges for a reason, *That one may be punished by the hand of Justice, for killing people upon that account.* I would gladly know, what offence that Father had committed, if he should have made use of that reason. Does the Jansenist believe, Judges never punish Murtherers, but on Politique accounts, and not upon Maximes of Conscience and Religion? Is not the Law of God thought on at the Bar? Have

Have not the Iudges of life and death the Commandments of God before their eyes? Is the Religion of their Court so suspicious, that he judges the Iesuites to be criminall, for having grounded their opinion on the legall Sentences? Let me entreat him once more to tell me, why he has added this Raillery to the former, *I told you, Father, that all you can do, will amount to nothing, if you have not the Iudges on your side?* Does he think these Fathers hold it dishonourable to regulate their conduct by the justice of Laws, and the sentences of the Court? But that which is yet more ridiculous in this passage is, that in the place he cites, *Filiucius* indeed speaks of the penalties, which the Iudges order against Murthers, but sayes nothing of Murthers, which are committed for Calumnies. 'Tis in the following Number that he treats of it; and where he brings two reasons, wholly different from those, which this Ianseniſt attributes to him. I put them in the margin, that all the world may see, how God confounds Calumniatours, and how he suffers them, whileſt they attacque the reputation of others, so to blinde themselves, that they become a reproach and laughing-stock to the whole world.

We must hold, sayes (e) *Filiucius, the contrary opinion*

(e) *Practicè contrarium est sequendum: tum quia si fama sublata est, non recuperatur per mortem detractoris. Si non est sublata, ferè semper aliis modis impediri potest: tum quia aperiretur via cædibus, & majora mala sequerentur in Republicâ, ut fatetur Leſſius* 1. n. 82. *Filiucius,* Tract. 29. c. 3. n. 52.

nion in the Practique; because if the Calumniatour have already taken away your reputation, you cannot restore it by taking away his life. If he have not yet done it, there are commonly many other wayes to preserve it. And besides all this, 'twould open a gap to Murthers, and greater evils would happen by it in the State.

An Advertisement to the Jansenists.

I cannot tell, why you should be so offended with the Iudges; or what reason you finde to dislike the Iesuites sticking to their sentences in the Decision of the Morals. For indeed they have hitherto been very indulgent towards you, and with a great deal of patience suffer'd your disorders. What ever it be, you must take away the scandall, which you have given to the publique, in saying falsly, That the Iesuites finde it lawfull in conscience to kill a man for opprobrious words onely, and that they forbid it meerly for politique respects, and to have the Iudges on their side. Whereas I do assure all Catholiques, there is not any one Divine, whether Iesuit or other, that will suffer one to kill another for simple Calumnies. 'Tis true, some famous Authours who are no Iesuites, have thought it lawfull to kill a Calumniatour, when he sets upon both honour and life, with such powerful and unjust inventions, that there is no way of escaping but by his death. 'Tis the opinion of *Bannes*, of *Maior*, of *Peter de Navarr*, of *Monsieur Du Val*, that ornament of the Sorbon, and of Cardinall *Richelieu*, as you may perceive by Father

Father *Caussins* Answer to the *Morall Divinity*, and by another Answer of a Divine of the Society. But this is so extraordinary a case, that it scarce ever happens. Notwithstanding the most knowing Authours that are amongst the Jesuits, as *Suarez*, *Vasquez*, *Lessius*, *Reginaldus*, *Filiucius*, &c. do unanimously oppose this Doctrine, because of the dangerous consequences which it would draw after it: and if in oppofing it they use a modesty, 'tis because that opinion has not yet been condemned by the Pope, nor by the Church, (who have power to do it:) and that although they do not approve the opinion of these famous Doctors, yet they know the respect, which they owe to their persons.

For your part, who unjustly condemn this proceeding, and who would render them criminall, because they are not so heady, as those of your party, nor so insolent, as to attribute to themselves the Authority of the Pope and of the Church, you ought rather to study to correct the wicked Doctrine of the Abbot of St. *Cyran*; who was so bold as to dare to teach, *a man may kill his neighbour, when the inward Spirit moveth him to it, although the outward Law forbid it.* When you please, you may see both the proof and the practice, in the second page of the Information that was given against him by the command of the late King, in the Year 1638. The Original is in the Colledge of *Clermont*.

The

XUM

The two and twentieth Impoſture. French 3.

THat the Jeſuits encourage Banquerupts, becauſe *Leſſius* affirmeth, *A man that turns Banquerupt may, with a ſafe conſcience, retain as much of his own goods, as is requiſite to maintain his Family in an honourable manner, (né indecorè vivat) notwithſtanding that it was gotten unjuſtly, and by manifeſt crimes.* Letter 8. pag. 168.

Anſwer.

This Diſciple of the Calviniſts learnt this reproach in *the Traditions* of his Maſter, page 334. (a) onely changing the name of *Navarr* into *Leſſius*. But he hath put on it ſuch a vizard, and ſo many Impoſtures, that it is evident he hath now no credit to loſe, but by a publique diſclaim hath renounced all title to honour. I will here ſhew you *Leſſius* his Doctrine, moſt excellent and worthy to be conſidered, eſpecially in this corrupted age.

This

(a) Du Moulin *caſteth the ſame reproach on the Church, pag.* 334. A man, *ſaith he*, that had taken by force, or fraudulently, anothers goods, is not obliged to reſtitution, if he cannot do it but by prejudicing his honour. *Navarr Conſil. lib.* 3. *de Statu Monach. Conſil.* 3.

This Father in his second Book *de Justit. & Jure, cap.* 16. *disp.* 1. first teaches, *That a man reduced to extream necessity, and not being able to pay his Creditours without loosing both his own and his childrens lives, is not obliged to pay; alwayes presupposing, that he cannot by any other lawfull means support them.* Secondly, *That he that is brought low in his estate, if he be in any great necessity, and near an extreamity, is not obliged to pay his debts, till better fortune come.* (b) In the third place, That he who hath ruined his fortune by vaste expences, by play, and by debauchery, *ought not to excuse himself from satisfying his Creditours under pretext, that he cannot do it without falling from his condition*; because 'tis his own fault, and by consequence he deserves not any forbearance: *which is to be marked,* (c) (saves that Father) *because there are many Gallants, who desiring to appear above their condition, contract vaste debts without number.* Fourthly, *That those who have enricht themselves by unjust means, and raised*

(b) *Si ad eas angustias tuâ culpâ sis redactus*, v. g. *ludis, comessationibus, superfluis sumptibus, tunc non mereris dilationem, neque debitorum ex contractu, neque ex delicto. Tibi enim imputare debes, quod jam sine status amissione non possis satisfacere. Lessius*, lib. 2. cap. 16. d. 1. n. 28.

(c) *Quod est notandum pro quibusdam Nobilibus, qui debita sine fine contrahunt, ut supra conditionem sui status expendant. Lessius*, ibidem. num. 28.

XUM

raiſed their eſtate by uſury and extortion, may not keep back their ill gotten goods, under colour, that they are neceſſary for them to live honourably withall, according to their preſent condition.

But that they are obliged to return them without any delay, and to clear their debts, though it be with the loſſe of their fortune, and the Splendour of their Families; and more eſpecially when their thefts are publiquely known: (d) *which is greatly* (ſayes he) *to be noted, becauſe of theſe diſordered times; in which we ſee many grow rich in an inſtant, making themſelves great fortunes built up of crimes, deceits, and injuſtices. For ſuch muſt not think they ſhall be acquitted for having reſtored on their Death-beds; they are bound in conſcience to ſatisfie as ſpeedily as may be, and to reduce themſelves to that firſt condition, in which they were before they raiſed their Families, and were mounted to thoſe eminent offices by ſuch hainous crimes.* Pray do but compare this Fathers true Doctrine to that which is imputed to him, and tell me, with what face, but that of a Janſeniſt, one could have uttered ſuch notorious falſities? Tell me, has *Du Moulin* himſelf ever falſified and corrupted the ſenſe of

(d) *Quod eſt valdè notandum pro multis hoc tempore, qui magnis fraudibus repentè divites & magni evadunt. Non enim poſſunt differre reſtitutionem uſque ad mortem: Sed tenentur ſtatim reſtituere, etiam cum demiſſione ſtatus malè acquiſiti. Leſſius l. 2. de Juſtit. c. 16. Dub. 1. n. 29.*

of Catholique Authors with more foul play then this? In fine tell me, is it poſſible to read theſe words ſtuft full of deceit and malice without juſt indignation, *How now, Father, by what ſtrange Charity will you have theſe goods rather reſt in his hands, that has got them together by Rapine and Extortion, in order to his honourable ſubſiſtence, then that they ſhould be ſcattered among his Creditours, to whom they of right belong, and whom by this means you reduce to Beggery?* pag. 168.

An Advertiſement to the Janſeniſts.

What a ſtrange kinde of Charity is this of the Janſeniſts, that they can practiſe in ſecret, what they ſo much condemn in publique; applying the reſtitutions, which they cauſe to be made, not to the Creditours, whom they bring thereby into poverty, but to the reproach of Religion, and ſcandall of true Believers! Know 'tis falſe, that *Leſſius* and the Jeſuites teach unjuſtly to deceive Creditours; but 'tis too well known to be the practice of the Janſeniſts; and that they could not ſubſiſt as they do, nor make ſuch prodigall expences, if they were not helpt by thoſe accurſed practices.

The twenty third Impoſture, French 5.

THat the Jeſuits favour corruption of Judges, (*a*) becauſe their principall Authours, as *Molina*, *Reginaldus*, *Filiuctius*, *Eſcobar*, and *Leſſius*, do all unanimouſly by a phantaſticall Deciſion teach, *That a Judge is obliged to return what ever he hath received for doing juſtice, unleſſe it were given him as a liberality: but he is never bound to reſtore what he received from one, in whoſe favour he gave an unjuſt ſentence.* Letter 8. pag. 178.

Anſwer.

This man attributeth to us that vice, which reigneth moſt in himſelf; and being very phantaſticall, will believe all the world muſt be like him. But all thoſe Writers he mentions, do not unanimouſly teach that Doctrine, which he makes them ſpeak; they rather unanimouſly convince him of falſe dealing, and of little underſtanding.

Of *falſe dealing*, foraſmuch as he ſuppreſſes that, which *Molina* ſayes, *Tom.* 1. *Tract.* 2. *Diſp.* 88. *Fol.* 366. and 368. That a Judge ſins by receiving a preſent, for three reaſons. Firſt, becauſe

(*a*) *The ſame Slaunder* Du Moulin *layeth on the Church.* A falſe witneſſe that hath taken money to bear falſe witneſſe, is not obliged to reſtore. *Tolet, lib.* 5. *c.* 59. *num.* 6.

becauſe 'tis forbidden by the Laws. Secondly, becauſe they break their oath. And thirdly, becauſe they give ſcandall, and by that ſuffer themſelves more eaſily to be corrupted.

Of *falſe dealing*, in ſaying according to theſe Authours, *A Judge is not bound to reſtore a preſent made him as a liberality*; and yet *Filiucius* tells us, (*b*) *Tract.* 31. *num.* 211. If they receive more then what is regulated by the Law, then rightly do the Laws condemn them, and the Prince hath power to oblige them *in conſcience* to Reſtitution.

Of *falſe dealing*, in ſaying according to the ſame Authors, *A Judge is never bound to reſtore that which he hath received from one, in whoſe favour he gave an unjuſt ſentence*; whileſt *Reginaldus* in the very place which he cites, *lib.* 10. *num.* 185. ſayes the quite contrary. For although he ſpeaks not in particular of a Judge, (which ſhews the ſincerity of this Calumniator) but onely in generall of thoſe, who receive money for any wicked Action; yet nevertheleſſe he firmly layes down one generall Maxime, which diſcredits this Impoſture: for he teaches, (*c*) *That if the Laws in any particular caſe render him,*

(b) *Quia ut plurimum fiunt cum peccato, idcò, jure optimo, lege poſitivâ prohibita ſunt ejuſmodi munera: & eſt poteſtas in principe obligandi ad reſtitutionem, etiam in foro conſcientiæ. Filiuc. Tract.* 31. *num.* 211.

(c) *Si in aliquo caſu particulari detur lex, quæ inhabilem faciat delinquentem, tunc facienda eſt reſtitutio. Reginaldus*, libr. 10. num. 185.

him, who offends in receiving theſe kinde of preſents, uncapable of procuring the dominion or poſſeſſion, he is bound to reſtitution.

Of *falſe dealing*, in confounding maliciouſly the Civill and Poſitive Law with the Law of Nature; by which equivocation he would make us believe, a Judge according to theſe Authours is not obliged to reſtore that, which he took for giving an unjuſt ſentence: and yet notwithſtanding *Filiucius* and *Molina* ſpeak onely of the Law of Nature; affirming, That if there were no Poſitive Law forbidding them to receive gifts, *(Seclusâ lege Poſitivâ id prohibente)* as *Filiucius* tells us, *Tract. 31. num. 218.* The Law of Nature would not binde them to Reſtitution.

Of *falſe dealing*, in not diſtinguiſhing the perſons, to whom one ought to make Reſtitution; to perſwade us by this cheat, that theſe Authours do no way oblige a Judge, corrupted by gifts, to return the money he received, becauſe they ſay, he is not obliged to reſtore it to him that gave it; ſmoothering what they adde, that the Law may confiſcate it; and that the Confeſſour in right ought to oblige his Penitent to give it to the poor, or to him, in whoſe prejudice he received it, if he have made him wrongfully loſe his Suit.

Of *falſe dealing*, in diſſembling that, which he ought to have ſpoken plain; which is, That according to theſe Authors, the Judge, who pronounces an unjuſt ſentence, is bound, both by Naturall and Poſitive Law, to repair the wrong, and prejudice which he ſuffers, who is unjuſtly oppreſt.

Now

Now if he offend thus unworthily against sincerity, certainly he will not offend lesse against judgement. Is it not absurd, That a man, who pretends to reform *the Morall*, thinking to set upon the Jesuites, should headily run, and shake the Civill Laws, and call that a phantastical Decision, which they set forth as an inviolable Maxime, *viz.* (d) *That one cannot justly demand back that, which one cannot give or receive honestly: as for example, when one gives a Bribe to a Judge, to make him give an unjust Sentence?* Is it not a ridiculous extravagancy to pretend to be knowing, and as confident as though he were a *Bartolus*, and yet not know the very elements of Law? (e) *Solutum ob turpem causam non posse repeti.* L. 8. That one may not demand back what was given on a wicked account; and that he, who received it, deserves to be degraded from his office with infamy, for suffering himself to be corrupted; and he who gave it, ought to receive no profit, because he has corrupted the other. Let us break off here, and give some good counsel to this Calumniator.

(d) *Ubi dantis & accipientis turpitudo versatur, non posse repeti dicimus; veluti si pecunia detur, ut malè judicetur.* L. 3. §. *de conduct. ob turpem causam.*

(e) *See Bartol.* L. 3. de pœn. Judic.

An Advertiſement to the Janſeniſts.

It is very well known, and from good hands, that the Ianſeniſts have laboured to corrupt with money very able Religious Doctours of the Sorbon, to teach their errours publiquely in the Schools. Thoſe Religious had a horrour of committing ſo black a wickedneſſe: But ſuppoſe they had taken the bag offer'd them in hand, and had given it to the poor, were they obliged to make Reſtitution? And if the Ianſeniſt Doctours, who have received thoſe infamous Salaries, toucht at heart from God, ſhould come to Confeſſion, whether were it better, that the Confeſſour obliged them to reſtore their ill gotten goods to their Corruptours, or to give them to the Poor, who at firſt had the beſt right to them?

The

The twenty fourth Imposture. French 6.

THat the Iesuites instruct (a) Adulterers, Murtherers, Soothsayers, and Sorcerers, *how they may become learned and expert in their Art*, because their Authors teach, That 'tis lawfull to keep what ever is gotten by such crimes, and *that 'tis astonishment to see the works of Religious stuft with such horrible, such unjust, and such extravagant Decisions.* Letter 8.

Answer.

This disguised Hugonot, who never read the Ancient Fathers, but with *Calvin*'s eyes, does not

(a) Du Moulin *casts the same reproach upon the Church, pag.* 335. A Woman that has received money by way of Salary for her wantonnesse, is not bound to restore the money; because this Action is not contrary to justice; no, though she had taken more then her just hire. *Thom.* 2. 2 *q.* 32. *Navarr. Tolet.* &c. *But they forget to tell us what is her just hire; and pag.* 402. The rules, *saith he*, what questions Ghostly Fathers are to ask of women, are too unclean and abominable to be set down here. *See the Roman* Penitentiall. *The nineteenth Book of the Decrees of* Burchard. Benedict.

not read the Modern Casuists, but with those of the Minister *Du Moulin.*

Let us take off this Masque of counterfeit Devotion, which he shews so much in that reproach, stuft full of extravagancies and injustices. For if he pretend to be so surprized in finding *those horrible, unjust, extravagant Decisions* in the writings of Religious, how will he be to finde them in the writings of the Saints themselves?

How will he be astonisht to read this in St. *Thomas,* (*b*) 2. 2. q. 62. *Art.* 5. *ad* 2. *If one give money to a prostituted Woman to sin with her, she may keep it: but if she take from him more then she ought, or else have an intention to cheat him, she is bound to restore it to him?*

How will he be astonisht to read again in his (*c*) 2. 2. q. 32. Art. 7. *If a woman prostitute her self, she commits an enormious act against the Law of God: But if she receives money, in that she offends neither against Justice, nor against the Law of God?*

How will he be surprized to finde them in St. *Antonine,* (who takes the pains to particularize all these hainous crimes) 2 *parte, Tit.* 2. *Cap.*

(b) *Cum quis dat meretrici propter fornicationem, mulier potest sibi retinere quod ei datum est: sed si superflue ad fraudem vel dolum extorsisset, tenetur eidem restituere.*

(c) *Quod mulier meretricium exerceat, turpiter agit, & contra legem Dei: Sed in eo quod accipit, non injuste agit, nec contra legem.*

Cap. 5. (*d*) and who in all theſe caſes of Magick, Duels, Murthers, Impurities, &c. adviſes Confeſſours to exhort their Penitents to give in Alms thoſe goods they have got by ſuch deteſtable crimes: But yet not to oblige them in conſcience to do it, becauſe the acquiſition was not unjuſt, though the means, by which they got it, be infamous?

How will he be ſurprized to have theſe opinions authorized by the Sentences of Iudges, and by the oracles of Law, who clearly decide it, *That a Whore ſins in proſtituting her ſelf, but yet does not ſin in taking what is given her.* L. 4. § *Sed & quod Meretrix?*

How will he be aſtoniſht to finde it in all Divines, (*e*) who took themſelves obliged to inſtruct Confeſſours, of the manner they ought to proceed in towards their Penitents, who but too often are concerned in ſome of theſe ſins?

What infamy is it to this Impoſtor, to impute to the Jeſuites, as a new and aſtoniſhing crime, the teaching of that, which is read in the works of

(d) *De illicitis iſto tertio modo ſecundum Thomam & Raymundum poteſt dari Eleemoſyna; poteſt etiam retineri, niſi ſuperfluum per fraudem & dolum mulier extorſiſſet. Ad hoc pertinent lucra facta ex Hiſtrionatu illicito, ex Duello, ex Torneamento, ex Delitiis factis, ex arte Mathematicâ, ſeu Divinatoriâ.*

(e) *Petrus à Navarra, l.* 9. de reſtitut. *c.* 2. *Navarrus, cap.* 17. *n.* 30. *&* 35. *Cajetan in* 2. 2. *q.* 32. *A.* 7. *&q* 62. *Art* 5. *Angelus, verb.* concuſſio. 2. *&* 5, *& verb.* reſtitutio. *Sylveſtr verb.* reſtitutio.

of so many excellent men; whose Holinesse, and whose Prudence is bow'd to by the whole world? And are these Decisions innocent in all other Authors, and unjust onely in the Jesuites? Are they legitimate, when pronounced by Kings and Emperous? and detestable, when they are found in the writings of *Molina* and *Lessius*? Are they full of wisdom, because they are in St. *Thomas*, St. *Raymund*, and St. *Antonine*? and yet extravagant, because the Jesuites learnt them out of these Doctours?

Let him know, these Decisions, which he attributes to the Jesuites, do originally belong to the Holy Doctours of the Church: but the injustice and extravagancy, which he findes, belongs to himself: and that he could not have learnt that rashnesse, but of some jearing wicked Parson, to say, that by such Decisions St. *Thomas*, and St. *Antonine teach Murtherers and Sorcerers to be learned and experienced in their Art.*

An Advertisement to the Jansenists.

It was an an act of wisdom in St *Thomas* and St. *Antonine*, to write these Decisions, which you call extravagant, in a language not common to the people: but 'tis a detestable malice in you to have published them in vulgar terms. Yet after all you have said, the Jansenists onely can teach such revilers, as your self, to become cunning in their art; which they do not do by simple Decisions, but by great stipends. If it be this infamous trade you live by, I do not oblige you to restore them that which they give; but you

you are bound to repair the ſcandall you have given the faithfull, and the honour you ſtrive to force from the Jeſuites, by theſe Impoſtures ſo full of injuſtice.

The twenty fifth Impoſture. French 7.

THat the Jeſuites *have choice of Methods to palliate Uſury: But that one of the beſt, in his opinion, is, the contract Mohatra; by which you may buy Stuffs, or the like, at a dear rate on Tick, to ſell them inſtantly to the ſame perſon for ready money at a cheaper rate.* Letter 8.

Anſwer.

We muſt pardon this Writer, if the word *Mohatra* ſeems new to him, and *if he believe, that never any but* Eſcobar *uſed it.* Letter 8. pag. 165. His ignorance muſt excuſe him; 'tis not long ſince he was a maker of Romances, (as report goes:) therefore no wonder, if he wanted time and leaſure to read ſuch Books, as treat of Contracts and Uſury.

Yet is he not to be excuſed, neither for corrupting what he does know, nor for cenſuring what he does not know. He findes fault with the Father *Eſcobar, for having aſſigned certain expedients, by which this contract may be permitted;* Letter 8. and in that is either extreamly ignorant,

rant, or elſe very preſuming. *Ignorant*, if he do not know, that in cenſuring that Author, he declares himſelf at the ſame time againſt *Navarr*, one of the moſt famous Caſuiſts of our time; againſt *Sylveſter*, Maſter of the Sacred Palace; againſt *Peter Navarr*, an excellent Divine; againſt *Bonacina*, whoſe name is eminent in Schools; and againſt many others, whom it is not needfull to ſet down. *Very preſuming*, if knowing it, he be yet ſo raſh, as to reprehend and make them ſubmit to his cenſure. Let him know, what *Bonacina* tells us in his *Treaty of Contracts*. Diſp. 3. q. 2. p. 3. n. 20. pag. 725. where having propoſed this difficulty, (a) *Whether a man can without Uſury ſell dear and on truſt, and at the ſame time buy it again with ready money at a cheaper rate?* He reſolves it thus. (b) *I anſwer* (ſayes he) *that conſidering the nature of the Contract, it is exempt from the ſpot of Uſury; and it is the opinion of* Navarr. *cap.*

(a) *Octava difficultas eſt, utrum labe uſuræ careat contractus, quo venditur res, credita pecunia, pretio rigoroſo; & poſteà eadem ſtatim redimitur, numerata pecunia, medio vel infimo pretio?*

(b) *Reſpondeo, per ſe loquendo carere labe uſuræ. Ita Navarrus. cap. 23. num 91. Petrus Navarrus, l. 3. c. 2. n. 170. Rebell. l. 9. q 7. n. 7. Salonius 2. 2 q 78. A. 2. contr. 7. Armilla verb.* Uſura, *n. 19. Sylveſter verb.* Uſura. 2. *quæſit. 2. Et ratio eſt, quia in utraque venditione res venditur juſto: ergo utraque venditio licita eſt, & non uſuraria. Hæc Bonacina, Tractat.* de Contract. Diſp. 3. q. 2. p. 3. n. 20. p. 725.

cap. 23. *num.* 91. *Of* Petrus Navarrus, *lib.* 3. *c.* 2. *n.* 170. *Of* Rebellus, *l.* 9. *q* 7. *n.* 7. *Of* Salonius, 2. 2. *q.* 78. *A.* 2. *contr.* 7. *Of* Armilla, *verb.* Uſura. *num.* 19. *Of* Sylveſter *verb.* Uſura, 2. *q.* 3. *Of* Reginaldus, *l.* 25. *num.* 296. *The reaſon is, becauſe they buy and ſell again at a juſt price; ſo by conſequence both the one and the other is lawfull, and without the leaſt Uſury.*

After all this I could be content to ſuffer the preſumption of this vain and ignorant head, if he did but faithfully alledge the Doctrine of thoſe Authors, who ſeem to him worthy of reprehenſion. But in earneſt his Impoſtures and Lyings are unſupportable. For if he do ſeriouſly believe the Doctrine of the Jeſuites to be wholly corrupt, what ſhould skare him from telling it in the proper terms? why ſhould he mangle that which he relates? Does he think all eyes bewitcht, like thoſe of the Janſeniſts? and that they ſee nothing, but what he has a minde to ſhew them, and never perceive what he hides by *Leger-demain* from them?

Pray, do but ſee in what manner he clips off ſome of *Leſſius* his words, and confounds thoſe of *Eſcobar*. *Eſcobar*, ſayes he, *ſets down certain expedients to render it lawfull, even though he, who ſells and buys again, looks on his profit as his principall deſign: provided onely, that when he ſells, he exceed not the higheſt prices of Stuffs in that kinde; and that when he buys again, he fall not below the loweſt, and that there be no agreement before hand, either in expreſſe terms, or otherwiſe.* But *Leſſius de Juſtit.* l. 9. c. 21. d. 16.

sayes, *That though there were such an agreement, a man is never obliged to make restitution of the profit: unlesse is be by way of charity, in case he, of whom it is exacted, be in want; yet with this proviso, that he who received it, can restore it without inconvenience to himself. This is all that can be said of these Authors.*

You cheat, Jugler; this is not all that can be said, nor all that you ought to say. For you ought to have said, That *Escobar* in the same place you cite, teaches *according to* Molina *the Jesuits*, (c) *That this contract is not lawfull, unlesse the Merchant that sells the wares, be without any intention to buy them again at a cheaper rate: but* Salas *indeed sayes this is not necessary.* Now tell me truly, what sincerity is there in your Translation?

You should have said, that according to *Lessius*, and in the very place by you alledged, or rather corrupted, (d) *When a Merchant sells wares, on condition*

(c) *Molina Tom. 2. d. 320. requirit ulterius, quod merces non vendantur ex intentione infimo pretio recendi. Porro Salas id non obstare asserit, Escobar* in the place quoted by the Calumniatour.

(d) *Adverte tamen, hunc modum contrahendi sæpe non carere culpa in Mercatore, qui ex composito ita vendit, ut pretio infimo redimat. Nam primò peccare potest contra charitatem, ut si cogat miserum hominem emere merces, quibus non eget, cum posset illi facile & absque suo incommodo mutuum dare. Secundò peccare potest præbendo

condition to buy them again at a lower price, he is likely to sin in the commerce. For first he may give a great wound to Charity; as for example, by constraining some poor miserable person to buy those stuffs or wares with great prejudice, he himself, in the mean time, not knowing what to do with them; whereas without any inconvenience he could lend him the money. Secondly, he may sin by the scandall which he gives; because this commerce carries some shew of ill, and some suspicion of Usury. In the third place, by drawing both on himself and his a publique infamy. All this with one bite you have torn off.

In fine, you ought to have said, That if *Lessius*, condemning whosoever makes this Contract to be guilty of sin, do not oblige them by any precept of justice to make restitution, in this he onely follows the judgement of *Navarre*, whose name you have smoothered; and does it onely, that he may make the duty of this obligation to rise from the precept of Charity, no wayes inferiour to that of Justice, in case that he, who buyes, be in poverty, and that he, who sells, can restore it with our inconveniencing himself.

Is

præbendo malum exemplum. Nam contractus ille habet speciem mali & suspicionem usuræ. Tertiò seipsum & alios infamando. Non tamen tenetur ad restitutionem, ut inquit Navarrus: quod intellige, non teneri ex justitiâ; sed fieri potest, ut teneatur ex charitate, ut si alter sit pauper, & grave sit illi tale detrimentum; cum ipse sit causa talis incommodi gravis, tenetur illud amovere ex charitate, cum commodè potest.

Is this your manner of abusing the patience of wise men? Is it onely to say three or four words of Italian or Spanish, (the Contract *Mohatra*, *Barata*, *Stocco*) *to prove all the Morall of the Jesuites Heathenish?* Letter 5. Or can you believe, a wise man will be satisfied with your insipid jestings, which can onely drum in weak heads, and cheat the heedlesse?

An Advertisement to the Jansenists.

This Calumniating Jansenist may tell us, when he pleases, the other Methods, he sayes, we have to teach worldly people, how to enrich themselves without usury. But I assure him before-hand, we shall never approve that of the Jansenist Priest; who invented the last year a way to open the Chest in Churches, and made an assay on that in St. *Medericks*; nor that of that famous Director, who long since found the Art of stealing Cabinets, and of making himself rich in a moment, by the full summe of nine hundred thousand livers. This Method is far more commodious then the *Mohatra* of the Spaniards, and the *Stocco* of the Italian. All the world can tell us there are none so dexterous as the Jansenists, when it concerns getting of money. But yet let them never hope, those unlawfull courses can ever fall into the approbation of Casuists.

The

The twenty sixth Imposture. French 10.

THat Father *Beury*, a Jesuit, teaches, *That young Maids have a right to dispose of their Virginity without their parents consent*, because he speaks thus in his *Summary of Sins*, pag. 148. *When that is done with the Daughters consent, although the Father have cause enough to complain, it does not follow, that the said Daughter, or he, to whom she prostituted her self, have done him any wrong, or violated justice as to him. For the Daughter is in possession of her virginity, as much as she is of her body, and may do what she will with it, except onely killing, or dismembring her self.* Letter 9.

Answer.

Father *Caussin*, in his answer to *the Moral Divinity*, refuting this Imposture, reproaches the Authour of that Libell for his forgetfulnesse, in taking the Commandment, which regards Chastity, for the seventh, although the Catholiques count it but the sixth: yet had he but reflected, that 'tis in that rank the Calvinists place it, and the Minister *Du Moulin*, from whom he learned it, calleth it the seventh, in his Catalogue of *Romane Traditions*, pag. 328. he would have seen his faithfull Schollar had but too good a memory to remember the Doctrine of his Master, though he wanted judgement to make use of it. 'Tis in the same place, I mean in *the Traditions* con-

cerning the *seventh* Commandment, *Thou shalt not commit Adultery*, pag. 329. where this Lay-Casuist of Port-Royall found a mould for this Calumny. For amongst a great many Raillerries, with which *Du Moulin* fills up that Chapter, he sayes, 'Tis a Tradition of the Church, *That a Daughter, who shall commit Whoredom, after twenty five years, cannot for that be disinherited nor dispossessed of her portion*; and on that he cites those Orthodox Doctours, to laugh and jear at their opinion. The Jansenist, who adores any thing that does but come from *Geneva*, endearing the Calvinists, addes the reason of this Maxime, *Because the Daughter*, sayes he, *is in possession of her Virginity, as much as she is of her body; and when she prostitutes her self, although her father have subject to complain, yet she does him no wrong, neither does she violate justice as to him*, and thereupon he quotes the Iesuits. The words which *Du Moulin* alledges, are of *Navarr*, *lib.* 4. *Consil.* de cond. appos. *Consil.* 2. Those words, which the Jansenist brings, are of *Bannes* (a) in 2. 2. *q.* 62. *dub.* 7. *Concl.* 1. and have been inserted into the fifth Edition of Father *Bauny*: (for they are not to

(a) *Cæterùm existimo, quod mulier est domina suì corporis, &c. Bannes loc. citat.*
Nam si virgo contra patris voluntatem nupserit, valet matrimonium, nec tenetur quicquam ipsa restituere patri, nec vir illius. ergo etiam qui admisit fluprum cum illâ volente, non peccat contra Justitiam, sed contra Castitatem. Bannes. *ibidem.*

to be found in the first) yet the interpretation, which both the Calviniſt and Janſeniſt gives them, could not ſpring but from the invention of both theſe two Heretiques, who by an horrible wickedneſſe accuſe theſe Divines for teaching, That a young Maid, who proſtitutes her ſelf, does not abſolutely ſin, becauſe ſhe is in poſſeſſion of her body; whereas they onely ſay, That ſhe does not ſin againſt Juſtice, though ſhe ſins againſt Chaſtity, which is one part of Temperance.

Do but onely read that which *Bannes* tells us, in the place above cited; and that which Father *Bauny* teaches after him, and you will evidently diſcover the cheat of this Impoſture, and render it more viſible then the ſun at noon. After that *Bannes* had ſaid, A Daughter, who proſtitutes her ſelf, violates Chaſtity, but is not therefore obliged to make reſtitution to her Father; no nor he, who diſflowred her: becauſe, though ſhe offends him ſenſibly enough, yet the virginity which ſhe loſt, is a perſonall good, belonging to her ſelf, and not to her father, who has onely the care, not the poſſeſſion. *Bannes*, I ſay, after he had advanced that Doctrine, addes, That when he ſaid, *She does no wrong to her Father*, he ſpeaks onely of what concerns (*b*) the violating her

(b) *Prædicta concluſio intelligenda eſt quantum ad læſionem integritatis, & damna temporalia conſecuta. At vero quantum ad honorem ablatum ab ipſo patre dicimus, quod ſtuprator tenetur reſtituere illum honorem Patri, quantum fuerit poſſibile, in eodem genere, ad arbitrium viri boni.* Bannes *ibidem.*

her virginity, and the temporall prejudice which happens to him: but as to the infamy, which falls on the Father, he teaches, That he, who committed that villany, is bound to repair his Honour, by what way soever some discreet person shall think most convenable. If he cheated her with promises of Marriage, or by frighting her, then he is bound to give a portion, and even to disintereſt the Father, as well as the Daughter.

Father *Bauny*, in the 148. page of *his Summe*, does exactly follow *Bannes*. For after he had said, *If the sin of the Daughter be unknown, then he, to whom she abandoned her self, is exempted from restoring upon that account*; he asks this question following, *If there lye no obligation on him in regard to the Father, for reparation of that injury, which he received in the person of his Daughter?* and answers, *Not any: because, though he have sufficient cause to complain; yet as to him there is no injury done against justice.* But at the same time he teaches, *If he did deceive her by promises of Marriage, he ought to be bound to marry her: And if he do refuse it, pretending he had no intention to oblige himself, he ought not to be absolved*, pag. 149. And if he had stoln her away without the consent of her Parents, although she her self did consent, he affirms, That both the one and the other are obliged to declare that circumstance to their Confessours, *because* (sayes he) *in this there is an Act of injustice; seeing that none against their will (especially if it be just and prudent, as in this case is that of Fathers, Tu-*

tors

tors and Guardians) can without injury be deprived of that, which they have in charge, or belongs to them; as is a Daughter in regard of her Father, Tutor, or Guardian. 'Tis then an injustice in the said Daughter to suffer her self to be carried away, concludes Rosella, *&c. Sylvester, q. 6. concl. 2. of which she is as much obliged to accuse her self, as he that took her away.* pag. 153.

By what is said, any judicious person may perceive, that *Bauny* does not take from a Father the power, which he has over his Daughter, but onely that he distinguishes between the right of the one, and the possession of the other; because the honour of the Daughter is a Jewel in the keeping of the Father, but not in his possession; the custody belonging to him, and the possession to her. From whence it follows, That he who steals away a Daughter with her own consent, violates the right of her Father, and sins against justice; if he do not steal her away, he sins onely against chastity, in taking that away, which she ought to have preserved above her life: But if she consent, if her sin be concealed, and her honour covered, he does no way violate justice as to the Father, neither is he obliged to pay what he is damnified.

This is the Doctrine of *Bauny*, which is that likewise of *Petrus de Navarre, lib. 2. de Restitut. c. 3. n. 419. Of* Bannes *in 2. 2. q. 62. dub. 7. concl. 1. Of* Soto *in 4. dist. 18. q. 2. A. 4. Of* Grassius, *l. 2. Decision. c. 70. n. 13. Of* Megala, *in 1. p. l. 5. c. 11. n. 10. op. 4:* and of many other Casuists, who are not of our Society.

You

You see now, what reason this Calumniatour has to say, the Jesuites propose *the most extravagant and the most obscene questions that can fall into a mans imagination.* Letter 9. pag. 205. and yet for all this, 'tis one of the most ordinary questions the Schools treat of, and scarce any Divine, who does not follow in this the opinion of *St. Thomas* in 2. 2. Now although their opinions are divided, and that some hold, That though the Daughter do prostitute her self, yet the justice is notwithstanding violated as to her Fathers regard; yet nevertheleſſe I have not heard of any, that would dare to say, That the contrary Opinion was not probable.

By this you may see the ignorance of this Calumniatour, who relates this question as extravagant, though indeed there be nothing more ordinary in the Schools, and who condemns it as obscene, though there be no obscenity in it, but what his lascivious imagination mixeth to corrupt it.

An Advertisement to the Janſenist.

Since you will undertake to reform *the Morall*, you should do well to read the Book of *Holy Virginity*, an Originall of one of your most eminent persons; and there you will finde Propositions both extravagant and obscene. I will not publish them; not to save you from that confusion, which you have but too well merited; but

but because I will not offend the eyes of my Readers; and therefore content my self onely to give you a *Memorandum*, of what censure the Sorbon gave on the page 69. (c) of that detestable Book.

(c) *Hæc doctrina, quâ dicit æqualitatem efficientiæ inter illum generandi, qui exercetur in statu innocentiæ, & inter Sacramentorum nostrorum efficientiam, est scandalosa, temeraria, & Sacramentis novæ legis contumeliosa.*

The twenty seventh Imposture.

THat it is a Drollery, where the spirit of man insolently sports with the love of God, to dispute (as all Divines do) when a man is obliged to have an actuall affection for God, and declare their different opinions thereon. Letter 10. pag. 237.

Answer.

If this Fool had onely pretended to oppose a particular opinion, I would pardon his Foppery; and if he had wanted respect onely for one Divine, I could tollerate his insoleney: But he is run to the very extreamity of folly, and hath chosen for his opposers the whole School of Divinty, striving to make that passe for a ridiculous amuse-

amusement, and unworthy of a wise man, which in (a) *Cajetans* opinion is a question of the greatest importance, being concerning an indispensable rule of our Salvation, most seriously to be considered, and most difficult to be resolved; since the most learned Divines are divided in their Opinions. One telleth us, we are bound to look up to God by a certain moving of Love, as soon as we begin to have the use of reason; as St. *Thomas*. Another tells us, we must do it on every Holy Day; those dayes being therefore dedicated to the Worship and Service of God; as *Soto*. Another, that this Precept bindes to make an interiour act of Love, at the least once a year; as *Monsieur Du Val*. Another, as oft as we communicate; as *Bannes*: Another, as often as God inspireth the Thought into us; as St. *Antonin*. To desire to terminate all these differences, were to aim at an impossibility: to chuse a good side is an act of wisdom; but indiscreetly to finde fault with, and to use the famous Doctours, as if they were *Drolls*, because they writ on this subject, 'tis a want of judgement, and a drowning of ones self in the sight of all the wise men of the world, without being pitried by any.

An

(a) *Controversia est non parvi momenti inter Doctores, de tempore quo tenetur peccator Converti. Cajetan in Summa, verb.* Contritio.

An Advertisement to the Jansenists.

If you would learn to *Droll*, and to play insolently with the Love of God and your Neighbour, I would counsel you to read the first Letters of your Master, the Abbot of St. *Cyran*. 'Tis an Originall; 'tis an Antique; and I will shew you some excellent features of it, by which you may guess at the Genius of their Authour. He writes to *Monsieur D' Andilly*, and makes use (as he sayes himself) of the most pure part of Piety, of Religion, and of the love of God, to assure him of his affection.

"Being desirous, (b) *saith he*, once for all, to tell "you with some expression equal to the depth of "my thoughts, in what manner I have dedicated "my self to you, I have in that essay done contra-"ry to those excellent Penitents, who finde a "difficulty in beating down their imaginations; "I not being able to elevate mine to that pitch "my acknowledgements would carry them: which "has been the cause, that in the strife between "my heart and spirit. (whose conceptions never "reach my inclinations) I chose rather to be si-"lent a while, (expecting the turning and meet-"ing of those purified spirits, which help to form "high

(b) *The Letter of the Abbot of St.* Cyran *to Monsieur* D' Andilly *Counsellour to the King in his Counsell of State, from* Poictiers *25. Sept: 1620. The Originall is in* Clermont *Colledge, and also printed in the* Progresse of Jansenisme, *pag. 123.*

" high imaginations) then by endeavouring to
" say something, to say it with a diminution and
" prejudice to the Source of my passions. But
" finding time slip away, and my self obliged to
" give an account of the condition of that friend,
" (whom you have so often recommended to me,
" and who has nothing of Feminine in him, be-
" sides vertue) I have taken a pen; and as if I
" would have writ in spilling ink on the paper, I
" have writ at one dash all that which follows.---
" Sir, That you may be assured of me, I will tell
" you in such manner, as if I gave you my Pa-
" rol: (and I wish it may render me guilty be-
" fore God, if ever I violate or transgresse it)
" that you shall always find my actions stronger;
" what do I say then my words? yea, then my
" conceptions. What do I say, then my concep-
" tions? yea, then my affections and internall
" movings. For all those have something in
" them of the body, and by consequence are not
" sufficient to give testimony of a thing that is
" spirituall. So that I would not have you judge
" me, but by what is more perfect, and which
" has no alloy of those things that are mixt with
" flesh, blood, fumes, and imperfections; because
" my love to you reseth in the center of my
" heart before it opens, and dilating and stretch-
" ing it self to you, produces certain spirits, con-
" ceptions, imaginations and passions, which are
" most excellent. I feel them as an affectionate
" weight within me, and which I dare neither
" bring forth, nor disclose, for fear I expose a
" Saint-like holy fruit, (I had rather call it by
" that name, then any other) to my senses, to

" my

" my imaginations, to my passions; which tar-
" nish immediately, and like clouds veil the best
" productions of the soul. Insomuch that to
" give my self to you in as much purity, as is
" imaginable, I will not do it either by imagina-
" tions, by conceptions, by passions, by affecti-
" ons, by letters, nor by words; all these being
" inferiour to that which I feel in my heart, and
" which is so far elevated above all other things,
" that granting to the Angels (in my Philoso-
" phy) the knowledge of that which is exteriour,
" and swims (to say so) above my heart, there is
" none but God can dive into the bottom and
" center. Even I my self, that offer you it, see
" scarce any thing that I can call by a name. I
" know nothing, but that vast unlimited, yet
" certain and unmoveable propension I have to
" love and honour you; the which I shall be
" carefull enough not to limit by any thing, since
" I would perswade my self, that I am in the in-
" finity of a Radicall (I had almost said Sub-
" stantiall) Love, having respect to something
" Divine, and to God, in whom Love is Sub-
" stance. For I pretend, that my Love to you is
" infused into the substance of my heart, into
" the very Center and Quintessence of my soul:
" which being infinite, both in time, and in your
" vertue of acting, as he is, of whom the soul
" is an image, I may boldly say, I am capable to
" operate towards you with Love, as God does
" towards men. For I have alwayes more power
" to act and love efficaciously, then I could be
" thought to have by my actions. In this there
" is nothing incredible, if a man know, 'tis for

" love of your excellent vertues, that I make " this so admirable vow. Can any one finde " fault with me in offering you the Center " of my Heart, *you being, as you are, one self* " *same thing with God?* Can any complain, " that I expresse the inclinations I have for you, " in a language unknown to the greatest part of " the world, which will laugh at it as strange and " barbarous; because they know not, what it is to " to love God and man after so high a man- " ner?

It was very necessary, that the Abbot of St. *Cyran* should come into the world to teach us this *unknown Language*; and that he should have Disciples to perswade us, That this *is the Language of the Ages of the Primitive Church, of Fathers and Councels*, to kindle again that Sacred fire, which the negligence of Pastors, and the slackness of Casuists, in these 500. last years had suffered to go out; and to teach us, what it is *to love God and men after so high a manner*. What do you say to this Badinage, this prophane Foolery?

The

The twenty eighth Impoſture. French 28.

THat the Jeſuites *violate the great Commandment, on wich depend all the Law and the Prophets: That they affirm, the love of God is not neceſſary to Salvation.* Letter 10. pag. 242. Engl. Edit.

Anſwer.

Who does this Calumniatour mean to oppoſe? Who does he talk of? Who does he ſo violently complain of? Certainly he never read Divines. 'Twere impoſſible he ſhould publiſh ſo notorious an untruth, and ſo much againſt their honour, if he had read them.

But according to his cuſtome, he hath without any ground yielded to the Miniſters of *Charenton*, (a) who accuſe Saint *Thomas* and *Navarr* for deſtroying the whole precept of the Love of God: Onely he is himſelf an abominable Falſifier, if he dare affirm, after having read Divines, That they teach, *The Act of Charity is not neceſſary to Salvation.* I will not alledge out of the infinity of Authors, who eſtabliſh this neceſſity, any one who is not a Jeſuit; becauſe 'tis under their name

(a) God in the Tables of the Law neither commandeth Faith nor Charity. *Thom.* 1, 2. *q.* 10. *a.* 4. *&* 2. 2. *q.* 79. *a.* 2. *&* 2. 2. *q.* 44. *ar.* 4. *Navarr. Manual. c.* 11. *in* the Traditions *of* Du Moulin, *pag.* 341, 342.

name he wounds the reputation of the others? They speak then thus.

"Cardinall *Lugo* (b) The Precept of loving "God is absolutely of the Law of Nature, nay, "if there were no decree of God, all Divines "notwithstanding do agree in this, That a man "were bound to it.

"*Suarez* (c) in the first place I say, This "Precept bindes all men. It is evident by the "Text in the sixth Chapter of *Deuteronomy*, "*Thou shalt love the Lord thy God with all thy* "*heart.* And by that in St *Matthew*, *This is the* "*first, and the greatest of all the Command-* "*ments.* Now the reason of this Conclusion "is, That this love is a *necessary means to Sal-* "*vation*; and all means of this nature fall under "the Precept.

"*Valentia* (d) When we ask, after what manner,

(b) *Præceptum de diligendo Deo est omnino de jure naturæ, & obligaret, secluso quolibet Dei decreto, ut omnes concedunt.* Disp. 7. de Pœnit. Sect. 12. n. 250.

(c) *Dico primò, omnibus hominibus impositum esse hoc præceptum. Constat Deut.* 6. Diliges Deum Dominum tuum, *&c. Et Matth.* 10. *&* 22. Hoc est primum & maximum mandatum. Infra, *Ratio conclusionis est, quia hujusmodi dilectio est medium necessarium ad salutem: omnia autem talia media cadunt sub præceptum.* Suarez. Tract. *de Charitat.* Disp. 5. Sect. 1.

(d) *Cum quærimus, quomodo & quando præceptum de dilectione Dei obliget, pro certo ponimus.*

" ner, and at what time the commandment of " the love of God obliges us, we take it for " granted; that there is one; that being evident " both by Scripture and Reason. *And a little* " *further.* In the first place, I say, we are obli- " ged to love God by this precept, not with a " common love, but as *our last end*, and by con- " sequence with a love of soveregin esteem and " preference before all things.

" *Molina.* (c) I am verily perswaded, that we " are obliged by the precept of Divine Charity, " under pain of Mortall Sin, if there be any " danger that the honour and glory of God and " Christ Jesus should be hazzarded before men, to

mum illud extare: id enim constat manifestè, tum ex scripturâ, tum ex ratione. Et infra. *Dico primo obligare istud præceptum, ut Deum diligamus, non quomodocunque, sed tanquam* ultimum finem, *atque adeò summè* appretiativè, *seu quod idem est,* super omnia: *non autem summè* intensivè. Valentia, Tom. 3. Disp. 3. q. 19. punct. 1.

(c) *Mihi persuadeo, nos teneri sub culpâ lethali, præcepto Charitatis Dei, subvenire ac nos opponere, quando honor & gloria Dei & Christi periclitarentur, id efficiendo quod profuturum ad id speraremus, etiam cum periculo nostro.* Molina, Tract. 5. *de Justitiâ*, Disp. 59. pag. 3167. n. 7. Et infra, pag. 3167. n. 7. *Id vero non tollit, quod de Dei Charitate sit peculiare aliquod præceptum, tanquam de re Deo debitâ, & tanquam* de Medio *ad Deum vitamque sempiternam obtinendam* necessario.

" to ſtep in, and oppoſe our ſelves, and even with " the perill of our lives to do all that we can " hope may be any wayes ſerviceable. ------ *A* " *little further.* This does not binder, but that " there is a particular commandment for the love " of God, as a thing which is due unto him; and " as a *neceſſary means* to enjoy God, and ob- " tain life everlaſting.

" *Becanus.* (*f*) There are two precepts, " which command the love of God. The firſt is " *General*, and comprehended in the Decalogue, " which obliges us to obſerve his Law. The ſe- " cond *Particular* and *Poſitive*, which obliges " us to make an act of Charity, whether it be in " a certain motion of love to God, or in a de- " teſtation of ſin, becauſe it offends God. Now " from this laſt precept proceeds that particular " obligation we have of being *contrite.*

" *Thomas Sanchez.* (*g*) 'Tis certain there is a

(*f*) *Præceptum diligendi Deum, eſt duplex.* 1. Generale, *quod in toto Decalogo continetur, cujus obligatio eſt obſervare legem Dei.* 2. Particulare, *quod poſitivè obligat ad actum Charitatis: ſive hic actus ſit dilectio Dei, ſive deteſtatio peccati, ut eſt offenſa Dei. Hoc ergo poſteriore oritur ſpecialis obligatio Contritionis.* Becanus *de Sacramentis.* Cap. 35. quæſt. 6. num. 4.

(*g*) *Conſtat extare præceptum de dilectione Dei,* Deut. 6. *&* Matth. 22. *Ratio eſt, quia actus dilectionis eſt ad ſalutem neceſſarius.* 1. Joan. 3. Qui non diligit, manet in morte. *At de omnibus ad ſalutem neceſſariis extat præceptum.* Sanchez libr. 2. Moral. cap. 35. num. 1.

" a precept commanding us to love God. The " reason of it is, because that act of loving God " is *necessary* to salvation, according to St. *John*, " *He that loveth not, shall remain in death.* Now " all things which are *necessary to salvation*, are " commanded us.

" *Layman.* (*h*) This precept, which concerns " the love of God, is called in St. *Matth.* c. 22. " *The first, and the greatest of all the Command-* " *ments*, because it concerns the first act of the " most excellent vertue, and that which is most " necessary to salvation. For as St. *Austin* tells " us, If we want Charity, all other things are " worth nothing; and if we have that, it alone " is sufficient.

" *Azorius.* (*i*) In many places of Holy Scri- " pture we may finde a command for Charity. First, in the sixth Chapter of *Deut.* after- " wards

(h) *Præceptum hoc de diligendo Deo* primum & maxium *dicitur*, Matth. 22. *quia est de excellentissimæ virtutis primario actu, eoque inprimis necessario ad salutem. Nam Charitas est, inquit Sanctus Aug.* in ep. Joan. tract. 5. c. 3. *sine quâ nihil prodest, quodcunque habueris; quam si solam habeas, sufficit tibi.* Layman, libr. 2. Tract. 3. cap. 2. num. 2.

(i) *Præceptum Charitatis in sacris literis cominetur, non uno in loco, sed pluribus ac diversis. Primum*, Deut. 6. *deinde*, Matth. 22. *tum*, Marci 12. *postremo*, Lucæ 10. *quibus in locis hisce verbis dictum est nobis*, Diliges Dominum Deum tuum ex toto corde tuo. *Azor.* libr. 9. Instit. Moral. cap. 4.

" wards in the 22. of *Matth.* in the 11. of *Mark*;
" and lastly, in the tenth of St. *Luke*. For in
" all these places it is said, *Thou shalt love thy*
" *Lord thy God with all thy heart.*

" *Tanner.* (k) The Commandment of lo-
" ving God is ranked amongst those, which are
" known to the whole world.

" *Castro-Palao.* (l) All Interpreters of St.
" *Thomas* agree with that Holy Doctour in this,
" that there is a particular precept obliging us
" to love God.

" *Maldonatus.* (m) I answer, we presuppose
" as a certain Maxime, that we ought not to wish
" any thing, but good, to our selves, and that
" we do not love our selves otherwise then for
" the love of God; since that we are command-
" ed *to love God* with all our heart, with all our
" soul,

(k) *Præceptum de diligendo Deo habet se per modum principii omnibus noti. Tannerus*, Tom. 3. Disp. 2. *de Spe & Charitate*, quæst. 4. dub. 4. num. 62.

(l) *Latum esse speciale mandatum de diligendo Deo, tenent cum D. Thoma omnes ejus expositores. Castro-Palao*, Tom. 1. q. *de Spe & Charitate*, Disp. 1. p. 2.

(m) *Respondeo, hoc tanquam certum statui, nos non nisi bona nobis velle debere; & non aliter nosmetipsos, quàm propter Deum amaturos esse, cum Deum ex toto corde, ex totâ animâ, & totis viribus diligere jubeamur: quod si facimus, non possumus nos diligere aliter quàm oportet. Propterea jubemur proximum eodem modo diligere. Maldonatus* in cap. 22. Matth. vers. 39.

" ſoul, and with all our ſtrength. If we do thus, " we cannot love our ſelves, but as we ſhould. " Therefore we are command to love our neigh- " bour, as our ſelves.

" Cardinall *Bellarmin.* (n) Holy Scripture " does not onely tell us, That Charity is *the* " *gift of God*, but it *commands* us alſo *to love* " *him.* Now certainly it does not command us " to love him by any infuſed habit, but with all " our heart: for Laws command the Acts, not " the Habits.

I ſhould make a volume, if I would ſet down all the Authors of the Society, who teach, That there is a particular precept injoyning the love of God. I ſay, *a Particular.* As for the gene- rall precept comprehended in all the command- ments of God, never any Catholique doubted of it. And therefore in that the Ianſeniſt ſhews alike both his ignorance and his malice, thus con- founding the different precepts of Divine Love, with a certain ſhuffling, mixing and winding them one into the other: whereas he ſhould have diſtinguiſht them; that he might ſhew us what it is he diſlikes, and give us by that a Teſtimony of his ability.

He ought to have ſaid, there is a negative Com-

(n) *Scriptura Divina non ſolùm prædicat dile- ctionem eſſe donum Dei, ſed etiam præcipit, ut di- ligamus Deum: ac certè non præcipit, ut dili- gamus Deum ex habitu infuſo, ſed ut diligamus Deum* ex toto corde. *Leges enim de actibus dan- tur, non de habitibus. Bellarmin.* Tom. 4. l. 6. *de Gratiâ & libero Arbitrio.* c. 7. pag. 892.

Commandment, which *alwayes* hath a *binding power* over us, and which forbids the doing any thing, that may prejudice the Love of God, and caſt us out of the State of Grace; and that there is not any one Authour found, which will oppoſe this. But alſo there is an affirmative precept, which according to Divines does not *alwayes binde* us, but onely at ſome certain times; and that 'tis concerning this they diſpute, and queſtion at what time it does oblige us.

He ought to have diſtinguiſhed two affirmative Precepts; one of which is in the Law of Nature, the other in the Poſitive Law: and have obſerved by the way, there are ſome Authors, who are not Jeſuites, that have believed, a man might fulfill the precept of Charity meerly by naturall love, but in this they were oppoſed by the whole world.

He ought to have ſaid, that there is one Poſitive Precept, which is commonly called *Generall*, that bindes us to an obſervance of all Gods Commandments, and this is acknowledged by all faithfull Catholiques. And another *particular*, which bindes us to make certain formall Acts of the Love of God: which (o) *Sancius* (who is no Jeſuit) ſeems to deny, citing (though not right) for confirmation of his opinion, St. *Bernard*, St. *Auguſtin*, *Maldonatus*, and (p) *Vaſquez*. But *Monſieur*

(o) *Sancius in ſelect. diſputationibus. Diſp.* 1.
(p) *Vaſquez quæſt.* 90. *A.* 1. *Dub.* 4. *n.* 41. *Merito ergo diximus, eſſe præceptum dilectionis.* Et paulò poſt. *Sanctus Thomas tantum docet eſſe Charitatis præceptum, quod ego non nego: ſed quando obliget, non explicat.*

Monſieur Du Val in his Treaty of Charity (q) refutes him, and hath very perfectly explained St. *Bernards* meaning. For the others 'tis no hard matter to juſtifie them; ſince *Vaſquez* in the very ſame place he alledges, profeſſes the quite contrary opinion: and *Maldonatus* ſpeaks onely concerning the *Generall* Precept; which he does not diſtinguſh from the ten Precepts of the Decalogue.

You ſee now what the Janſeniſt ſhould have ſaid, (had he dealt ſincerely with us) inſtead of his declaiming with ſo much heat againſt the Caſuiſts: which outrage he had never committed, had he but had more commerce with School-Divines, and leſſe with Heretiques. For I defie him to ſhew even any one Jeſuit, who teaches, *That the Love of God is not neceſſary to Salvation.* I do not onely ſpeak of that *effective* Love, conſiſting in a perfect obſervance of all Gods Laws, but alſo of that *affective* Love, as St. *Bernard* calls it, which conſiſts in the interiour act of ſupernaturall Divine Love. Neither indeed durſt he ſet upon any particular perſon, unleſſe it were *Antony Sirmond*, with whom he wrangles upon a conditionall propoſition, which he takes in a wrong ſenſe, and which yet does not deſtroy the great commandment; unleſſe it be deſtroying of it, to explain it after the ſame manner the Son of God himſelf explained it in the Goſpel, when he aſſured us, *That he loves him, who keeps his words.* Which gave occaſion to that famous Chancellour of the Univerſity of *Paris* to

(q) *Du Vallius. Tract. de Charitate.*

to say, (r) *That the Law which bindes us to love God with all our hearts, is conveniently accomplisht by men, if their works execute his Commandments.*

Thus (s) have eight Councels of *France* explicated the Precept of Charity; which explication hath been inserted into the Rituals of *Paris*, *Thoul*, and *Bourges*, by the Authority of the Prelates, to the end that it might be proposed to the people, as the most profitable to the edification of souls. And it is following them that Father *Sirmond* said, (t) *That we are bound under a grievous penalty to love God with an incomparable love of an inestimable value, so great, that we never equall any thing with him, nor ever voluntarily stagger between his service and the creatures, being uncertain to which of them to give our selves: much lesse, that we never prefer any thing before him, or suffer our selves in any important occasion to run to any thing contrary to his will.*

Is this *ranversing the Gospel, and destroying the great commandment of the Law?* Is this saying, *The Love of God is not necessary to Salvation*, as the Jansenist saith he does? He is so far from that opinion, that he professes the contrary, That the formal act of loving God is necessary by an absolute necessity, by an indispensable necessity, by a necessity at least surpassing that of *Precept*, as all Divines acknowledge.

If

(r) *Gerson in Opusculo Tripartito.*
(s) *See Fath. Caussin in his answer to* the Moral Divinity.
(t) 2 *part of the* Defence of Vertue. pag. 23.

If a man, sayes he, *were dying out of the state of Grace, unlesse Charity assisted him, it is indeed then in effect necessary, and that* necessitate medii, (*by a necessity of means*) *which is more then the necessity of Precept.* Whence it appears, that when he disputes, whether or no we are obliged to produce interiour acts of the love of God by the necessity of Precept, he speaketh onely of that Divine Law, which Divines call *Positive*, not of that which they call *Naturall*; because it is grounded on naturall Principles. And yet he does not deny even the precept of *Positive* Law, but professes to explain the meaning of St. *Thomas*, which he thinks to be doubtfull and uncertain; affirming, That it is not evident this Holy Doctour acknowledged this particular precept of the love of God; which he cannot say of the *Naturall* Precept, because a little before he told us his opinion concerning the naturall Obligation every man hath to addresse himself towards God, so soon as he begins to have the use of reason, to the end he may consecrate the first fruits of his heart to him.

But suppose he should absolutely deny *the Positive* Precept, as long as he agrees with all Divines concerning the *Naturall* Law, why will you quarrel with him on a subtilty, which is never used but in School Disputes, and of which the vulgar people are no wayes capable? What prejudice can this Doctrine bring to Christians, as long as they still know, they are bound by an indispensable necessity to love God? What matter is it to the faithfull, whether they be bound by a *Positive* Law, or a *Naturall*? By a necessity

of *means* (*necessitate medii*) or a necessity of *Precept*? Will all the Gospel be destroyed for this? Must we needs make such a noise for a distinction, which does not yet free us from the obligation of loving God; but which contrarily grounds this obligation on the essentiall principles of all reasonable creatures? Yet if this Doctrine be to be condemned, why does not the Jansenist condemn it in its Source? Why does he not set upon St. *Bernard*, who distinguishes these two sorts of Love; the one (*u*) *effective*, the other *affective*? And who assures us, the first is commanded us, but not the second. If there be a good sense to be given his words, as *Monsieur Du Vall* in his Treaty of Charity shews there is, why must that be holy in the works of St. *Bernard*, and criminall in the writings of Father *Sirmond*?

Yet if we do but reflect on the drift of the Book, which he clamours against with such passion and animosity, it will be no hard matter to finde, what it is which nettles this unjust Accuser. For the Authour of that work, in his first Treatise, aims at nothing, but the maintaining the merit and excellency of vows, which was vilified

(u) *Est Charitas in actu; est & in effectu. Et de illâ quidem, quæ operis est, puto datam esse legem hominibus, mandatumque formatum. Nam in affectu quis ita habeat, ut mandatur? Ergo illa mandatur ad meritum, ista ut præmium detur.* Et infra ---- *Quomodo ergo jubenda fuit, quæ implenda nullo modo erat?* St. Bern. Serm 50. in Cantica.

lified by an injurious Comment on the Book of *Holy Virginity*, cenſured ſome years before in *Sorbon.* And in the ſecond part, which is that we ſpeak of, Father *Sirmond* impugneth *an errour of certain abſurd Heads, who under pretence of going to God onely by Love, cannot endure a man ſhould help himſelf with Hope and Fear; as if it were unworthy of a Chriſtian to exerciſe thoſe vertues, they being full of ſelf-love, imperfections, and ſins.* In which errour thoſe men follow the ſpirit of *Luther*, who teacheth, That all Morall Vertues, and all the good works we do before we have Charity, are ſins. A Propoſition, which was (x) condemned in the Year 1521. on the fifteenth of *April*, as falſe, raſh, capable of frighting ſinners from the amendment of their lives, and in fine taſting ſomewhat of Hereſie. (*Falſa, temerariè aſſerta, peccatorum ab emendatione retractiva, & ſapiens hæreſim.*)

You ſee what it is, that diſpleaſes the Caſuiſt of Port-Royall, in Father *Antony Sirmond*: but not daring to tel it, and on the other ſide engaging himſelf ſtoutly for the Intereſts of *Calvin* and *Luther*, whoſe opinions he admires; he pretends this Father cannot be a Champion for thoſe vertues, unleſſe he declare himſelf an enemy to Charity; nor maintain the other commandments without violating that of the Love of God. Let us give him ſome good advice on this Subject.

An

(x) *Cenſura Sorbonica. Anni* 1521.

An Advertisement to the Jansenists.

To satisfie you, I have shown you, what Love of God it is, which according to all Divines is necessary to salvation. Now to bring you out of those errours, into which you run, give me leave a little to teach you, what Love it is not: and this according to the judgement of able Persons.

It is not at all necessary to give ones *whole heart* to a creature, and to love it, as much as God himself. This is a little too much for a Director of Consciences. When you overlooked *the Christian and Spirituall Letters* of the Abbot of St. *Cyran*, you ought for the honour of your Sect, to have reformed that Complement you make him write to a certain Nun. (y) *I am now, more then ever, assured of your great love to God; and 'tis that which redoubles mine to you, rendring me as much yours, as I am his; who never shares any thing, but gives all he loves, as I give all my whole heart to you.* Letter 49. You will confesse, these words might have been left out; and that they are not very *necessary to Salvation.*

It

(y) *See* the Christian and Spirituall Letters, *which* Monsieur D' Andilly *published under the name of the Abbot of St.* Cyran: *which are far more polisht, then those which are kept in* Clermont *Colledge, written by the Abbots own hand, as you may easily judge by what follows.*

It is not at all necessary, in being Christianly charitable, to be more transported then those, who *fall into rage, into drunkennesse, and into a passion of sensuall love.* Those are the expressions of that great Abbot of St. *Cyran* writing to *Monsieur D' Andilly.*

" (z) A man must be passionate, (as we are) " for that invisible beauty, (*sayes he*) before he " be able to speak, or have the least knowledge of " it. This Love therefore is interdicted your " Court, because they never heard, That that " passion, which troubles and stifles their wits, " illuminates ours: and that (as in Religious " Orders, which are nothing, but certain Fraternities of men living and dying together) perfection consists in Charity; even as 'twas onely " a mutuall affection, which bound together " that famous Squadron of Greeks, and rendred " them invincible. The knowledge of the " things of God springs up onely out of the " Love we have of him. All the wits on earth, " how sharp and knowing soever they be, *can never understand any thing in our Caball,* unless " they be first initiated into those Mysteries, " which as * Holy *Orgies*, render their spirits " more transported one towards another; like " those

(z) *This is the first Letter of those which are kept in* Clermont *Colledge, written by the Abbot of St.* Cyran *to* Monsieur D' Andilly *the* 25. *of Sept.* 1620.

* Orgies *were the Sacifices of* Bacchus; *where the Heathens did run about like mad men, and tear and cut themselves.*

" those who fall into madnesse, into drunken-
" nesse, and into the passion of carnall Love.
" Three faults, by which our Master in his Books
" illustrates that unspeakable perfection those
" have, who unite, or make themselves one with
" him, by a certain amorous Devotion; which
" has different movings, worthily illustrated by
" those of the Sun: which have an uniformity in
" their difformity; which has something looking
" like spots, which we may exemplifie by those
" we see in the body of the Moon; which has dis-
" orders, like those of the four seasons, which are
" the same in their variety; of which motions the
" violent (which are those of Winter) introduce
" again the beauty of the Spring: which is a Sal-
" ly of my pen you ought to welcome.

In fine, it is not necessary to take God and *Monsieur D' Andilly* for one and the same thing, as that same Abbot did; and to think ones self happy in the union of these two: nor is it necessary, that the passion one has for an illustrious Solitary Person of Port Royall, *should be alwayes in an eminent height, from whence there is no possible descent:* Nor is it necessary to salvation to say, *That God loveth that person by us with an infinite love; which we cannot explicate, but by Letters as strangely placed, as the Characters of the Sibylls, and as hard to understand, as Hebrew: which the first Hebrews never learnt but by Cabal.*

This admirable Love belongs onely to the Heads of your Sect. A man must be of your Cabal to be perfect in it. I am confident, there are very few Wits can write a Language so high,

as

as is that, which himſelf admires in one of his Letters, very carefully kept in *Clermont* Colledge. Hearken a little, how he ſpeaks of that Love, which flames in his Breaſt: for he deſerves, that all the World ſhould underſtand him.

* *Me thinks*, ſayes he, *on one ſide, that the Characters of Friendſhip are as eſtimable as Letters; and on the other ſide having been ſurprized, about eleven a clock, by him, for whom I write; and having neither a good Pen, nor good Ink, which are two wants, into which I often fall, I had then a certain inability to write better; which is more excuſable between two Friends, then in any other thing not bounded by the ſimple will, as true Love is; which laughs at thoſe powers and effects, of which other dignities boaſt: and finding my ſelf bound by that powerfull Language which your Letter ſpeaks, it is no ſtrange thing, if being deſirous to reform you in your ſtile, and rank you with my own, that is, with that of the enamoured of God, who onely Contemplate and Act without ſpeaking, I am become as obſcure in the expreſſion of Conceptions, as in Letters. For it was not my pen, which was the inſtrument of my haſte, ſo much as the ardent deſire I had, which made me haſten, more then either the time or my hand, to tell you, that I did not take your vulgar and common faſhion of ſpeaking, although it was extreamly well deduced, by which you engage your ſelf to me in occaſions*

* *Saint* Cyran's *mad Raptures in expreſſing himſelf to his Neighbour* Monſieur D' Andilly.

casions for my Friend, without remembring you, that that which I have got on you through your voluntary donation, to prevent all time, and all occasions, and all the power, which you could ever acquire; and rendring my self, as at the very point of a Temporal Eternity, where our friendship did begin, *the Master of the ground gave me a right to all the fruits: and because it is impossible, while I write to you, that I should not feel a burning fire in my Spirits, which elevates me, and maketh me soar very high, I have taken occasion from thence to begin a Discourse,* which I admire in its root, *and which you have had cause to contemn in its branches and leaves, for the little grace I gave those words I made use of to expresse it; which gave me the knowledge, that I never before had, of the admirable Secrets of our Master; the which not being able, but imprudently, to tell to any other but your self, and not being able to make them come out of that my Spirit, but with the same precipitation of the Spirit of God, which compells me violently to tell you them, think whether you had rather I should lose them by writing them slowly, or dictating them to a Servant, who dishonours them, and cooleth them with a greater certainty; then if I should cast them as informed seeds, falling from heaven, upon your Spirit, by Letters as ill ranged, as were those of the Sibyls, when they writ in their fury the Oracles of the Gods;* (z) *to the end you may repolish them, and give them by*

(z) *'Tis what (probably) this* Monsieur D'Andilly *has done in the* Christian and Spiritual Letters *of this Abbot.*

by your Holy and Sublime Thoughts that perfection they desire. 'Tis, sincerely, the onely cause of the haste I make, that by my own disorder I may appear so much the more united to you, as I pretend to be, using the same disorder, with God: which is not so great; but that if you do me the honour to preserve my blotted paper, I should hope, that amongst your discourses it would help you for entertainment in those hours, which you would dedicate to God, to give him an account of the riches, which he gives those who love him in all hours. You will see, that being there is nothing so hard to read as Hebrew, and that the first Hebrews never learnt it but by Cabal and Tradition, it is not far from the excellence of Divine Affection, which ties me to you, to labour to understand that which I would say, when I write in the language of God. All the rest being but a shadow, and a fraudulent disguize, of which I am as much an enemy, as I finde my self blessed in the union of God and you, which I conceive to be the same thing.

The

The twenty ninth Impoſture. French 29.

THat 'tis a new Opinion, and particular to the Jeſuites, that Attrition, which is grounded on the fear of puniſhment, is ſufficient with the Sacrament. Letter 10. Engl. Edit. pag. 231.

Anſwer.

If this Calumniatour offend through malice, he deſerves a ſevere cenſure to rectifie him: and if through ignorance, he has need of a Maſter, which may give him more certain knowledge, then Port-Royall has done. Let us carry him to *Sorbon*. He will finde there a Cenſure by the moſt able Doctours againſt them, who maintain with him, *That Attrition is not ſufficient with the Sacrament*; and a charitable Leſſon by the moſt eminent Writers of that Faculcy, which will enlighten his judgement perfectly on the Subject of Attrition and Contrition, in which he is yet very ill inſtructed. I will make him confeſſe all the errours, he has run into on this Subject in his Tenth Letter, meerly by oppoſing the Doctrine of theſe Authors to that of the Janſeniſts.

The Janſeniſt believes, 'tis a particular Opinion of the Jeſuites, *That Attrition onely is ſufficient with the Sacrament.* Yet *Monſieur Gamaſche* a Sorboniſt, to undeceive him, aſſures us,

us, That 'tis a common Opinion of Divines, and ordinarily received in the Schools. *Doctrina communis, ac vulgò recepta.*

The Janſeniſt tells us, That the Jeſuites have had ſo great a power over mens ſpirits, *That, excepting Divines themſelves, there are ſcarce any, who do not believe, that that which is now held concerning Attrition, was held from the beginning as the onely belief of the Faithfull.* (a) *Monſieur Gamaſche*, to undeceive him, will tell him, he need not exclude Divines out of the number of thoſe, who think, that which is now held concerning Attrition, was ever *not the onely belief of the Faithfull*, but the judgement of the greateſt perſons; ſince 'tis the opinion of *Paludanus*, of *Adrianus*, of St. *Antonine*, of *Sylveſter*, of *Roffenſis* againſt *Luther*; of *Canus*, and (above all) of St. *Thomas*, who was clearly of this opinion, *Eſtque manifeſtè ſententia D. Thomæ.*

The Janſeniſt was diſpleaſed at the Abbot of *Boiſic*, for maintaining in his ſecond part, pag. 50. That

(a) *Cæterùm communis ac vulgò recepta aliorum doctrina eſt, ſufficere Attritionem ſimpliciter cum Sacramento ad Juſtificationem; etiamſi cognita illa fuerit in genere Attritionis. Ita enim docent Paludanus in 4. diſt. 19. q. 1. A. 2. Adrianus de Confeſſione, q. 5. B. Antoninus 3. p. tit. 14. c. 19. Sylveſter verb.* Confeſſio. *Roffenſis Art. 5. contr. Lutherum. Canus Relect. de Pœnit. 5. p. ad 2. Eſtque manifeſtè ſententia D. Thomæ. Gamachæus in 3. p. de Pœnit. Sacramento. c. 9. p. 550.*

That 'tis a very Catholique Doctrine, and which is very near matter of Faith, and very conſonant with the Councell of Trent, (thus this Abbot ſpeaks, whoſe terms ought not to be changed) *That Attrition alone, yea, and grounded onely on the pains of Hell, which excludes the will of ſinning, is a ſufficient diſpoſition to the Sacrament of Penance; and that as to the contrary opinion, they will not condemn it altogether of Hereſie, but yet they will tax it of errour and raſhneſſe.* *Monſieur Du Vall* on the other ſide tells us, That the Councell of *Trent*, *Seſſ.* 14. *cap.* 14. has declared, (b) *That Attrition with the Sacrament is ſufficient for the remiſſion of ſin:* and that although it be not a decided and reſolved point of Faith, *yet it is ſo near being one, that ſince the Declaration that Councel made, it is a moſt notorious errour to diſpute it.*

If he be not content with the witneſſe of one Doctour, let him conſider the Cenſure which the Sorbon made againſt the Interpretation of the Book of *Holy Virginity*, which *Monſieur Iſambert* relates in his *Treaty of Penance* in theſe words,

(b) *Quinto: Seſſione* 14. *c.* 14. *Attritionem junctam Sacramento Pœnitentiæ ad remiſſionem peccatorum ſufficere; quod etſi nondum tanquam de fide ſit definitum, à declaratione tamen Concilii eſt ita fidei proximum, ut qui contra ſentit, graviter erret.* Du Vallius T. 2. Tract. *de Diſciplinâ Eccleſiaſticâ*, q. 7. pag. 802.

words, (c) *The faculty has alſo condemned that which he teaches concerning the inſufficiency of Attrition, and the abſolute neceſſity of Contrition, grounded on the motive of perfect Charity, for the receiving the Sacrament of Penance, &c. And ſhe judged thoſe Propoſitions capable to diſquiet the peace of Conſciences, contrary to the ſure and ordinary practice of the Church, tending to the prejudice of the efficacy of that Sacrament of Penance; and moreover that it is raſh, and very erroneous.*

The Janſeniſt is diſpleaſed with that which *Valentia* teaches, *That Contrition is not neceſſary for the obtaining the principall effect of the Sacrament, but on the contary, that it is rather an hinderance.* The faculty of *Paris*, to ſatisfie that ſcruple which troubles him, hath declared, *that the contrary opinion of* Fath. Seguenot *weakens the efficacy of the Sacrament of Penance*, in this, that Contrition juſtifies the ſinner, and reſtores the firſt Grace, which is the principall effect of that Sacrament; and which it could never produce, if Contrition were a diſpoſition abſolutely neceſſary: which was the reaſon, That *Monſieur Gamaſche*

(c) *Quæ tradidit de Attritionis inſufficientiâ, & contritionis, & perfectæ charitatis abſolutâ neceſſitate ad recipiendum Sacramentum pœnitentiæ, damnavit quoque Facultas, & cenſuit has propoſitiones eſſe quietis animarum perturbativas, communi, & omnino tutæ praxi Eccleſiæ contrarias, efficaciæ Sacramenti pœnitentiæ imminutivas, & inſuper temerarias & erroneas. Tſambert.* de pœnit. diſp. 14. A. 6. in fine.

Gamasche in the place above cited said, That if Attrition was not a sufficient Disposition, the Sacrament of Penance could be no longer *Sacramentum mortuorum*, the Sacrament of the dead, nor the power of Priests, (to speak properly) *the power of the Keys*, but onely *a declarative power of the remission of sins*, which is one of the secret Maximes of the Jansenists. This manner then of speaking cannot offend any wise man; nor is it more strange to say, That the Contrition, which precedes the Sacrament of Penance, *hinders it from producing its principall effect*, (*obstat quò minùs sequatur effectus*) then to say, That Contrition justifies the sinner, and restores him life. For 'tis the same thing as if he should say, the first Physick, which recovers a sick person, hinders the second from restoring health, and saving him from the danger, out of which he is already happily delivered.

The Jansenist will wonder, that *Vagondet* and *Granado* should dare to say, *That Contrition is not necessary in the point of death; because if Attrition with the Sacrament were not sufficient at the hour of death, it would follow, that Attrition were not sufficient with the Sacrament.* But he speaks not truly. These Authors do not say absolutely, *That Contrition is not necessary, even at a mans death.* They say indeed with *Monsieur Du Vall*, (whom I cite to sweeten that gall which lies in his heart) (d) *That Contrition*

(d) *Primus casus, quando quis in evidenti periculo versatur, & conscius sibi est alicujus peccati*

tion is neceſſary at ones death, if a man be in mortall ſin, and cannot have a Prieſt to confeſſe to: But if a man can have one, then Attrition being ſufficient with the Sacrament; and on the other ſide it being not neceſſary, according to the opinion of very many, that it ſhould be grounded on other motives, then the fear of pains, or the loſſe of heaven, it does not binde a man neceſſarily to produce an act of the Love of God by preferring him before all things.

I know well enough, that *Monſieur Gamaſche* is of a contrary opinion, as well as *Suarez*, *Sanchez*, and *Comitolus* Jeſuites; and that he teaches with them, That although Attrition be ſufficient with the Sacrament, nevertheleſſe a man is obliged at that definitive moment, on which depends an Eternity, to make his ſalvation certain by all means, not onely neceſſary, but poſſible; and conſequently to force ones ſelf fervently to produce acts of ſincere Contrition; if it be onely, ſayes he, (*e*) to arrive at a true Attrition; which

ti mortalis, ſi deſint Confeſſarii, tenetur concipere Contritionem, quæ quidem continet, vel virtualiter, vel formaliter, amorem Dei ſuper omnia. ——Subdit poſt allatam rationem. *Dixi*, Si non adſit copia Confeſſarii. *Quia ſi adſit, cum ſufficiat Attritio cum Sacramento, Attritio autem tantum exigat, ſecundum multos, diſplicentiam peccati, prout reatum damnationis æternæ, aut jacturam regni cœleſtis inducit, non neceſſario exigit amorem Dei ſuper omnia.* DuVallius Tract. de *Charitate*, q. 20. pag. 687. col. 1.

(*e*) *Gamachæum loco jam citato.*

which many times is onely imaginary in great ſinners. Yet if this Divine hath the knowledge of a Doctour to maintain his opinion, he has not the raſhneſſe of a Janſeniſt to condemn that of others; and contents himſelf to reaſon like a Schollar, without jeſting like a Buffoon, to bring ſolid proofs without any Vizards, or Impoſtures, to oppoſe vigorouſly, to defend himſelf skilfully, yea, and to conquer with a modeſty; but far from inſulting with an inſolency, to hide the ſhame of his being overcome.

The Janſeniſt will think it ſtrange to find Caſuiſts, that hold, *Attrition may be holy and ſufficient for the Sacrament, although it be not ſupernaturall.* He is a little too hot in his zeal. I am confident he would be more moderate, had he but read *Leander* and *Monſieur Gamaſche*: for they would have taught him, That it is not the opinion of thoſe, whom he thinks he fights againſt, but of (f) *Dominicus Soto*, of *Navarr*, of *Bonacina*, of *Canus*, of *Ledeſma*, of *Victoria*, of *Capreolus*, of *Richardus*, of *Cajetan*, of *Sylveſter*: which * *Suarez* a Jeſuit refutes; which *Vaſquez* a Jeſuit diſapproves; which Father *L'Amy*

(f) *Citantur pro hâc opinione Dominicus Soto & Navarrus à Gamachæo, Tract. de Pœnitent. Sacrament. cap. 9. Citantur reliqui à Leandro, Tom. 1. Tract. 5. de Sacrament. Pœnit. Diſp. 1. q. 47. * Suarez diſp. 20. ſect. 2. num 8. Molina, in Concordia, diſp. 14. in fine. Granados, diſp. 8. num. 4. Vaſquez q. 92. a. 2. de unico. Citantur hi omnes, & alii plures à Leandro, loco ſuprà citato.*

Amy a Jesuit condemns, even in that very place which his Calumniatour alledges; which *Granado* a Jesuit rejects; which *Molina* a Jesuite judges not safe in Faith, and in effect, which does not come under the common approbation of Divines, if it be not explicated of that Attrition, which is naturall in its self, and supernaturall in its principle, and in its circumstances; forasmuch as it proceeds from the movings of an interiour Grace, and that it is accompanied with Hope, with the fear of God, and with Faith.

In fine the Jansenist will scarce be able to suffer, that the Abbot of *Boisic* should call the obligation, which he would lay on us, even at this time, to make an act of perfect Contrition as a disposition to the Sacrament of Penance, *a burthensome and difficult obligation*. I will entreat him to listen to an ancient Doctour of the Sorbon. (g) *I put the case*, sayes he, *that a man have committed ten sins, and that some while after acknowledging his fault he should say, I have sinned, and should begin to detest his sins, but with so little fervour, that the detestation were not meritorious, even in the least proportion; but that he should have a regret, though but a weak one, for having so offended. I ask in this case whether his sins be forgiven him, in regard of that detestation? And I answer, No; they are not: because it is not in that degree of intention, which God has ordained for that effect. After this suppose this man meet a Priest, and go to Con-*

(g) *Tartaretus Doctor Parisiensis, in 4. dist. 4. quæst. ult. §.* deinde Doctor.

Confession, then we must not say, his sins are not forgiven him, quia hoc esset nimis durum in fide, *because to say so would be too hard in Faith: and therefore I say his sins are pardoned; because the power of the Sacrament, and of the Keys, do supply what is wanting in that interiour moving.*

It is in the sense this Doctour speaks, that the Abbot of *Boisic* has said, That notwithstanding there is nothing more usefull, nor more tending to Salvation, then the practice of Contrition, yet the act being one of the most difficult, which charity can practice, *(unum ex difficillimis, quæ Charitas præstare potest)* as Jansenius himself confesses) it would be very (*h*) burthensome to oblige us to it under pain of Damnation, when ever we confesse; and to make that Disposition necessary to the Sacrament of Penance, which is contrary to the Declaration of the Councell of *Trent*, the Censure of Sorbon, and the common opinion of Divines, either Ancient or Modern, as *Monsieur Gamasche* tells us.

An Advertisement to the Jansenist.

Since you continue so constant in telling us, That perfect Contrition is absolutely necessary to the Sacrament of Penance, and that Attrition is not sufficient, notwithstanding that the Proposition in the judgement of the Sorbon is both rash and erroneous, tell me also, if you be resolved to defend those other Maximes of your Sect

(h) *Jansen. Tom. 3. lib. 5. cap. 33.*

Sect concerning this Sacrament? Do you agree with the Abbot of St. *Cyran* in the opinion. (*i*)

That this Sacrament does not remit Sins?

That Absolution is not operative, but meerly declarative, of the pardon granted?

That Veniall sins are not sufficient matter for the Sacrament of Penance?

Do you believe with *Monsieur Arnauld*, (*k*) *That the Absolution of the Priest is then onely reall, when it follows the sentence of the invisible Judge: That we ought not to lose any by our Pastorall Authority, but those, whom our Master has raised up by a quickening Grace: That sometimes exteriour Penances may be so great, that they may supply the want of inward Repentance?*

Are you of the same opinion with *Monsieur Maignard*, who was once Curate of St. *Croix* in *Roven*, and Disciple of the Abbot of St. *Cyran*, (*l*) *That in the Sacrament of Penance it is not necessary to confesse the number of Mortall Sins, nor those Circumstances which change the nature of the Sin, supposing the Contrition to be such as is required?*

Do you believe with *Monsieur D' Andilly*, in the

(*i*) Monsieur de Langres *witnesseth as much in the Letter he writ touching the Doctrine of this Abbot.*

(*k*) *In his Book of* Frequent Communion. *pag.* 316, 327. *ibid. pag.* 521.

(*l*) *In a Letter which he writ to the Abbot of St.* Cyran: *which is in the* Memorandums *that were used in the Processe of that Abbot.*

the Christian and Spirituall Letters, which he published under the name of the Abbot of Saint Cyran, (m) That we cannot make an available Confession of our Sins, if the Soul hath not first been renewed by Grace. pag. 228. Lett. 26. That the Confession of Veniall Sins came into common practice in the Church, but very lately: forasmuch as during the first thousand years and more, for the wiping out of Veniall Sins, those just persons, who committed them, thought it sufficient to chuse of themselves some light Penances, before they went to assist at the Holy Sacrifice of the Masse, pag. 265. Lett. 32. That Confession was the last remedy, which was practised in the Church, for the washing away of Veniall Sins, all the others being more ancient, pag. 769. Lett. 92.

Do you believe with the Translatour of the Book of Holy Virginity, Disciple of the Abbot of St. Cyran, pag. 184. (n) That both the order and

(m) See the first Edition.

(n) Censura Sorbonæ Hæc doctrina, quâ ait ex ordine & naturâ rei requiri, quod sit publica confessio, est nova, falsa, & periculosa. Censura Sorbonæ jam citata. Quæ tradit de Attritionis insufficientiâ, & Contritionis ex perfectâ charitate absolutâ necessitate ad recipiendum Sacramentum Pœnitentiæ, & quæ addit & approbat de Absolutione, quòd nihil aliud sit, quàm declaratio Juridica peccati jam remissi, damnavit quoque facultas, & censuit has propositiones esse quietis animarum perturbativas, communi & omnino tutæ praxi Ecclesiæ contrarias, efficaciæ Sacramenti Pœnitentiæ imminutivas, & insuper temerarias & erroneas.

and nature of the thing requires, that Sacramentall Penance should be performed in publique. And pag. 129, & 130. *That whosoever should say, Absolution is nothing but a judiciall Act, by which the Priest doth onely declare, not simply, but with the Authority, and in the place of Jesus Christ, that the Sins are forgiven, he would propose nothing, neither against the Councell, nor against Ancient Divines.* And in page 129. *That true Contrition, which is an act of Charity, is absolutely necessary for the obtaining the Grace of the Sacrament of Penance; and that it being certain, this sort of Charity reconciles a man with God, and puts him in his grace and favour before he hath received the Sacrament in effect, there resteth nothing for Absolution to do?*

In fine, do you believe, that the Abbot of St. *Cyran* had any great Contrition for his Sins, and that he was perfectly disposed, when he confest himself to a Priest, onely to oblige him to a secrecy, in those wicked Maximes he had told him; which he laught at afterwards, telling it to the Abbot of *Prieres?*

Here follows the sincere Deposition of that Abbot, who is yet living, in a very high opinion both for his Knowledge and Honesty.

" After that, the said St. *Cyran* told him a cer-
" tain story, which he said past betwixt him and
" another Ecclesiasticall Person, to whom he had
" also discovered the foresaid Maximes: And
" that fearing, lest the said Ecclesiastique should
" relate them to the Bishop of *Poitiers*, or to
" some other, he stopt him presently upon the
" way,

"way, where they were talking of these matters, "and desired him to hear his Confession, even in "that very place and time: to which the said "Ecclesiastique consented, though declaring his "astonishment at the suddennesse of the resolu-"tion. He made his Confession, and declared "in it, That he acknowledged he had offended "in proposing the said Maximes; and then de-"manded his Absolution: the which, he said, "he did to oblige the said Ecclesiastique to keep "the said Maximes as a secret under the seal of "Confession; which otherwise he could not have "been secret in. When he told this, he laught "so heartily, that the Deponent never saw him "laugh so much before: at which was present "*Barcos* his Nephew, who likewise laught at "the same story.

I do not know, whether this be the joy Penance brings to your solitary Persons: But I dare assure you, it is not that, which the true Conversion of Sinners causes in Heaven. Meditate of this seriously, and do not think so much of others, as to forget your selves.

An

An ANSWER to those Letters, in which the JANSENIST endeavoureth to clear himself from the precedent IMPOSTURES.

A Word to the Reader concerning the Subject of the following Letters.

AFter that the Authour of the Provinciall Letters had vented his malice against the Jesuites, and run through their Moral *in his fifth, sixth, seventh, eighth, ninth, and tenth Letters, the Jesuites laid open to the world in the precedent Impostures, his grosse ignorance, his falsenesse in alleadging Authours, and his groundlesse Calumnies; and withall taxed him and his party of many*

Enormities, and especially of Heresie. Upon this the Authour of the Provincial Letters (as it behoved him) undertook to make good what he had writ, and to clear himself and his Party from Heresie. This is the aim of all his Letters from the eleventh to the eighteenth. On the contrary the aim of these Answers is to shew, that he hath not made good any thing, but that he remains still under the same Censures. This the Reader will be pleased to take notice of; otherwise he may wonder to finde some things in these last Provinciall Letters, which are answered onely cursorily, and by the by, or perhaps not at all. They are not omitted, because they are unanswerable: No, they might easily be answered, and have been answered in former writings; But the reason, why they are here omitted, is, because they are impertinent, and do not belong to the present purpose, which is onely to examine the Impostures, and see, whether they be true or no.

That then, which the Reader shall finde fully done, is, that the twenty nine Impostures, (taken out of those six Letters, where the Secretary of Port-Royall undertakes to tax the Morall of the Society) all stand

ſtand ſtill palpable Impoſtures; and are not at all defended, but rather made more notorious by the Janſeniſts endeavouring a defence. And they ſtanding ſo, the Fathers of the Society have their intent; which was to declare, that the Doctrine of the Society is falſely calumniated, being in its ſelf, as it lyeth in their approved Authours, good and ſolid Doctrine: and onely made to appear bad by the falſe Citations and Forgeries of the Janſeniſts; who are convinced not to have cleared themſelves, either of Impoſture or Hereſie.

And this of it ſelf is a ſufficient Anſwer to all the reſt. For as a convinced Perjure cannot caſt any man in Law by his Oath; ſo a convinced Detractour (eſpecially in ſo many, and ſo malicious Calumnies) ought not in reaſon to be believed in any new ſlaunders, which he forgeth againſt thoſe, whom he taketh for his enemies, and who have convinced him.

An Answer to the Janseniſts Eleventh Letter.

Argument.

1. THat the *Authour of the Provinciall Letters* maketh no *Answer* to the main points he ſtood accuſed of: which were of contemning *Sorbon*, contemning all the *Biſhops of* France *in their Synod*, contemning the *Popes Authority*. *Alſo of holding Intelligence with* Geneva *and* Du Moulin, *and being himſelf a Janſenian Heretique, and the like.* 2. *By the way his fooliſh Poſtſcript is taken notice of*; *and his clipping the words of Father* Garaſſe, *in favour of* Geneva. 3. *That he giveth no ſatisfactory Anſwer, why he took his Letters out of a Libell burnt by the* Hangman. 4. *That he anſwereth not any of the charges laid againſt him for falſifying Authours, though many of theſe, and all the precedent Letters were out in print, long before he wrote his Eleventh Letter.* 5. *His*

His defence of Raillery (the Theam of all this Letter) is but an abridgement of a Treatise, the Jansenists formerly writ against those, who laughed at their Illuminates. 6. *How unworthy a boldnesse it is in him to say, That in Raillery he imitates the Saints, and God himself.* 7. *An* Antithesis, *or Contrecomparison of that Irony, which the Fathers sometimes use against publique vice, and his Railing with false Calumnies at those, whom he ought to respect.* 8. *His Rules of Raillery broke by himself, and his Accusation of some Jesuites Speeches retorted on himself.*

SIR

I Have attentively read over your Eleventh Letter; in which (though written for your vindication) I have not observed any thing, but what turns to your dishonour, and produces an effect clean contrary to what you aim at. For so defective it is, that of the many Reproaches, which the Jesuites have with reason fastened upon you, you onely touch that of *Raillery*, which is the least of the crimes you are charged with. Nay, I find it in truth so weak a piece, that instead of washing away that stain, it makes you even to condemn your self, and renders you yet further culpable.

You could not be ignorant, Sir, that those Fathers accus'd you of reviving, in your first Letters, the errours of Jansenius, condemned by the whole Church; of sporting your self insolently with the Censure of Sorbon, which did but follow that of the Pope and Bishops. Whence comes it then you answer not that Accusation, but because the Crime is so manifest to the whole world, that you cannot clear your self; and is besides so pleasing to you, that you have no will to repent of it?

You know they have convinc'd you of Correspondence and Colluſion with *Geneva*; clearly proving the conformity of your Impostures and Calumnies, with those which *Du Moulin* publish'd in his *Traditions against the Roman Church*. You cannot pretend, that you had not heard of this, till you were closing up your Letter; in regard the writing which convinces it, was made publique a whole moneth before, though you would not take notice of it. Why have you not explained your self touching a point so tender, and of such great concernment? You had a fair occasion for it, when you spake + *of the Name of Jesus thus commonly figured*, IHS where you make Father *Garassus* say, *That some have taken away the Crosse, leaving onely the Characters thus*, IHS, *which is a Jesus dismounted*. For there needed no more, but the addition of his following words, which end his period and conceipt, *viz. making, as it were, by a mystery, from all Antiquity the Arms of the City*

(a) *Garass. in his Summary*, pag. 510.

City of Geneva. You would better have illustrated that Authours pretended impiety, by informing us, That *the dismounted Jesus* makes the Arms of your dear *Geneva*; and consequently, that he accuses your good friends the Calvinists, of having been the Theeves that rob'd it of its Crosse. Confesse the truth; should you not have cited that passage entire, and not have cut off an end of it, which is essentiall to its perfection? Why fear'd you not the blame that's laid upon you, for falsifying and changing the sense of such Authours, as you have a minde to decry? But because you durst not so much as point out the place, from whence you derived your Doctrine.

Moreover, Sir, the Jesuites had taxed you, that your Letters were but a heap of Old Impostures, already published in that Libell of *the Morall Theology*, which was torn in pieces at *Bourdeaux* by an Ordinance of Parliament, in the year 1644. And yet, without making the least mention of that infamous writing, as though you intended a probationall Essay of the Skill you have learnt in *Du Moulins* School, (where you have served, as it were, an Apprentiship to improve your self in the Art of Raillery and Slander) you would softly wipe away that shame by saying, *They complain of your repeating what had formerly been said against them.* Should you not have dealt more candidly with us? and have freely told us the reason, why you thought it not fit, it should be buried in the infamy of its punishment? And were you not also bound to inform us at the same time, by what authority

authority you have made your self the universall *Corrector*, or rather *Corruptour of the Morall*; you who are neither *Doctour*, *Priest*, *nor Ecclesiastique*? Wherefore is it, that of all the Casuists quoted by *Du Moulin* touching the Opinions you impugn with him, (as *Navarr*, St. *Antonine*, and St. *Thomas*) you onely attaque the Jesuits? and with what artifice, suppressing the names of those, do you disguise, falsifie, and corrupt their Doctrine, so as no man can know it to be theirs?

These are the Crimes you had been charged with, before the last Answer of the Jesuits, containing your Impostures; and which, without doubt, you would never have dissembled, but that you found it impossible, to make any passable reply to it. Wherefore, Sir, I take your silence for a forced avowment of the truth of those Accusations, and declare, that I shall henceforth look upon you as no other, then one of *Calvins* Disciples, blasted by the censure of the Pope; as a Detractour, condemned by the Sentence of Parliament; and as a Scoffer, decryed in the judgement of all wise men.

'Tis true, Sir, you glory in this last Title, and employ the greatest part of your Letter in setting forth the praise of *Raillery*; insomuch, that you will needs perswade us, that the *Saints* were *Scoffers* like your self, and that God acted the part of a *Derider* from the beginning of the world, and continues yet every day to do so, in the moment which is most dreadfull to Sinners, *viz.* that of Death.

But, Sir, to speak no more then the truth, you abuse the *Scripture* with great boldnesse, and much

much contemn the judgement of your Readers; since you dare affirm, that you scoff not in your Letters, *but by the example of the greatest Saints, nay, of God himself.*

What, Sir, think you men obliged to believe you upon your bare word? Can you fancy, that having invented a thousand falsities, published a thousand calumnies, falsified a thousand passages to finde matter for your prophane derisions, men should hold you for a *Saint*? and that your scandalous Letters, which are but the scraps of expiring *Calvinisme*, should passe for *Copies*, whereof you glory to have found the Originall in God himself?

Tell me, Sir, whether you believe that God, to mock the Casuists at the point of death, will (like you) laugh at their names? and whether at the sound of these that follow, (b) *Villalobes, Koninck, Llamas, Akokier, Dealkofer, Dellacruz, Veracruz, Ugolin, Tambourin, &c.* (whose clashing sillables are so apt to surprize, and move such wise men as your self to laughter) whether, I say, he will ask with amazement, *If all these men be Christians?*

Will he make an affected scrutiny into the contract *Mohatra*, the four living creatures of *Escobar*, the story of *John D' Alba*, and a thousand other Scurrilities, wherewith you have stuffed the censure of so many *Divines*, who doubtlesse deserve to be treated with more modesty by a secular person?

Will he jear at *Potentia proxima*, at *sufficient Grace*,

(b) *Letter* 5.

Grace, at the Fulminations and *Anathema's* of the Church? Will he on these Authours impose crimes they were never guilty of? Decisions they never advanced? corrupted Texts, dismembred passages, and resolutions forged at pleasure, to make them seem ridiculous?

Will he scoff, (c) as you do, *at Devotions towards the Mother of God?* For instance, *to salute the holy Virgin when you meet with any of her Images? to say the short Beads of the ten Pleasures of the B. Virgin? to pronounce often the Name of* Mary? *to desire the Angels to do her reverence on our behalf? to wish we could build her more Churches, then all Christian Monarchs put together have done? to bid her* good morrow *every morning, and* good night *every evening: to say every day an* Ave Maria *in honour of the heart of* Mary?

You remember, Sir, that upon all these Subjects it is, that you display the fairest draughts and touches of that *Holy Raillery* you intend to consecrate by your Writings?

But, Sir, do not blinde your self so far, as to believe, that such excesses and transports as these, will be taken for the *Raptures* of the *Saints*, and the *Extasies* of the *Prophets*; who to cry down vice, reprove it sometimes with a laughter of indignation: you are at a greater distance from the conduct of those Worthies, then is darknesse from day-light.

The Fathers treated *Heretiques* as ridiculous persons, and you that are accused, convicted, and con-

(c) *Letter 9.*

condemned of *Heresie*, will make a mockery of *Sorbon* and *Catholick Divines*. The Fathers rebuked publique disorders, and reall crimes; which they endeavour'd to render not onely odious, but contemptible, by the touches of a stinging *Irony*: whereas you forge such as are meerly false, and which you feign at pleasure, to revenge your self of those that withstand your disorders, and the pernicious Maximes of your Sect. The Fathers employed their Raillery like salt, which must be used with discretion; their Writings are full of solid ratiocinations, generous and high conceptions, strong and convincing arguments; but their words of mockery are rarely met with. Whereas on the contrary, your Letters are stuft full with false Texts, false citations, and false reproaches accompanied with a perpetuall Sycophancy, without so much as one observable ratiocination, or one onely conception worthy of a Divine.

How comes it then to passe, you will have men take your conduct for that of those great Saints; which is so contrary to the spirit that governs you? One may well compare your works to *Calvins Antidote*; where that Heretique makes the Fathers of the Councell of *Trent* to speak just as you make the Jesuits, in silly childish language, to excite the laughter and contempt of the Readers: but you shall never passe for a Prophet, unlesse it be with those, who for the hatred they have conceived against the Jesuites, seek out Masters to deceive them; and will believe (against the conviction of their own consciences) that a lie is truth, when it flatters their passion, or wounds

wounds the Honour of those Religious.

Put off, Sir, put off that Masque of Justice and Charity, wherewith you cover your detractions; men discern you through it: they know the motive that induces you to revenge; they understand your designs; this extraordinary animosity, so dissonant to the spirit of Christianity, is but too too visible: 'Tis not the zeal of *Religion* that gives you such violent motions, but the regret you have for not having been able to overthrow it: 'Tis not the love of *Truth*, but the despair you are in, by seeing your *errors* convinced, and your *Hypocrisie* detected.

To what purpose so many passages of the Saints, to prove that there are *innocent Railleries*; since it has already been clearly shown you, that those you use are *criminall?* Why employ you *Scripture* to tell us there are *charitable mockeries*, since yours are envenom'd with hatred? Why in fine, bring you examples of the Fathers of the Church, since being a declared Heretique, you are consequently an enemy of those Fathers, and of the Church?

You should rather have remembred, Sir, how the Holy Ghost in the Scripture, and the Fathers in the Councells, do treat those that arm themselves with scoffs and injurious reproaches, as you do, to disturb the peace of Gods children, and fight against Orthodox Maximes; you should have considered that the wise man in the *Proverbs*, (d) commands us *to cast out the Scorner*, that is to say, Heretiques, as Venerable

(d) *Proverbs* 22. 10.

rable *Bede* (e) expounds it, *Cast out of the Church*, sayes that Father, *the Heretique that you cannot correct; and when you have taken from him the liberty of preaching, you shall settle peace among the Catholiques.* You should have remarked with what rigour this severe Discipline hath been observed in Councels, from whence opprobrious words and railleries have been alwayes banisht. (f) *Whosoever*, sayes the Councell of *Toledo*, *shall disturb the Assembly* (of the Fathers) *by contumelious speeches, or derisions, let him be cast out of the Councell with infamy, and excommunicated for the space of three days, according to that Divine Law, Cast out the scorner, and with him you shall banish all contentions.*

Finally, you should have made some profit of S. *Bernard's* (g) counsell to a great Pope, to avoid not

(e) *Ejice Hereticum, quem corrigere non potes, de Ecclesiâ, & cum illi libertatem prædicandi abstuleris, Catholicæ paci auxilium præstabis.*

(f) *Quicunque contumeliis vel risibus Concilium perturbaverit, juxta divinum legis edictum, quo præcipitur, Ejice derisorem, & exibit cum eo jurgium, cum omni dedecore de confessione abstractus à communi cœtu secedat, & trium dierum excommunicationis sententiam ferat.* Concil. Tolet. 11. habetur can. *in loco* 5. q. 4.

(g) *Verbum scurrile, quod faceti urbanique nomine colorant, non sufficit peregrinari ab ore, procul & ab aure relegandum. Fadè ad cachinnos moveris, fadius moves.* l. 2. de Cons. c. 13. Bern.

not onely nipping and injurious scoffings, but even those that passe in the world for an innocent and pleasing divertisement. Or of the advice of St. *Chrysostome*, (*h*) who shews by an eloquent discourse he made on that Subject, how much that jovial humour, which men take for a vertue, is unworthy of a Christian: or of the frequent invectives made by the Saints against Deriders, whom they looked on as enemies of the *Crosse*, and of the Spirit of *Jesus Christ*.

By this you see, Sir, it is too weak a defence, and too roving an argument to prove by the *Fathers*, that there are *unblameable Railleries*; since 'tis shewn you by the same *Fathers*, that there are a far greater number of *criminall ones*, which are worthy of the publique hate and horrour, that all good people have commonly for them.

But to make such a sincere and judicious discernment of them, as may instruct you of what nature those are, wherewith your Letters are fraught, and what rank they have acquir'd you among *Deriders*, believe not me, Sir, but be your own Judge, if you please, and make use of the rules you have found so rare, that having publisht them before, you make no difficulty to put them out afresh in this Letter; which is but an Abridgement of that long answer you made the last year, in favour of *Scoffers* on the Subject of your *Illuminations*.

If

(h) *S. Chrysost. Tom. 6. p. 595. Hom.* ὅτι οὐ χρὴ εὐτραπελίζειν τὸν ἀσκητήν. *Et Hom. 17. in ep. ad Eph.*

If it be(*i*) necessary *for the just use of Raillery, that it be grounded on truth, and not on lying*, the Jesuites have already discovered eleven of your Impostures in the two first Quaternions of the last answer, whereof they promise you a long list: whereby it will be seen with what a pride of heart, and weakness of understanding, you boast of having spared them. I will here set down but one of them, which is the * Fourth of those they reproach you with; where you attribute to *Lessius*, what he onely reports out of *Victoria* a famous Divine; that he who has receiv'd a Box o' th' Ear, may instantly repell that affront, even with his sword, *etiam cum gladio*. A Propositi-on, whose practice he disavows in the number following, in expresse terms, which I here give you, because they were not cited in the Answer, that you may not think they were left out on purpose to put the words of the Number 82. in their room, which were onely cited to shew their conformity with these. (*k*) *For the reasons I have now given, this opinion is probable in speculation; yet is it not easily to be permitted in practice.*

First,

(*i*) *Pag.* 22. *of his first writing.* * *In Eng.* 14.

(*k*) *Lessius, l.* 2. *de Just. c.* 9. *d.* 12. *n.* 79. *Ob has rationes hæc sententia est speculativè probabilis; tamen in praxi non videtur facilè permittenda: primo ob periculum odii, vindictæ & excessûs. Si enim D. Augustinus ob has causas ægrè admittit, ut quis pro vitâ tuendâ alterum possit occidere, quantò minus in tali casu ob honorem tuendum concederes? Secundò, &c. n.* 80.

First, by reason of the danger of giving way to hatred, revenge, and excesse. For if St. Austin *hardly admits, that one may kill a man to defend his life much lesse would he grant in this case, that one may kill a man to defend his honor.* See now, Sir, whether you be grounded upon *Truth.*

If according to your rules a man ought to conserve Charity in his heart, when he has a sting under his tongue, for fear of making dangerous and mortall wounds in lieu of healing them; God alone is the Judge of your intentions, yet all the world sees but too too plainly, at what your actions drive. It may be you offend by errour, and not by malice; but neither of both is excusable, since you are not deceived, but because you will not see the truth.

If it be requisite that Raillery be *(l) noble, modest, honest,* and *discreet,* to work a good effect, what is there more abject then that Comedian-like, *Ho, Ho!* which you sound so often in your Letters? What more insolent then the language you use of the *Doctours of Sorbon,* and of the originall of *(m) Casuists?* Or what more satyricall and indiscreet, (to say no more) then that which you impose on Divines touching Fasting, and Magick?

If we ought in fine to respect Religion, and never to make sport with holy things, *which is to open a mans mouth against Heaven,* as the Scripture speaks, and to utter the language of the

(l) *Letter* 1, 2, 3.
(m) *Letter* 5.

the Impious, what is there more holy then *Grace*, (which is the rich treasure of the Crosse) and *Devotion* towards the *Virgin*, which is the Key that opens it to us? And yet, Sir, after you have jeer'd both the one and the other; after you have led *Jansenisme*, as it were, in triumph into *Sorbon*, and Religious houses, to brave the Judges that condemn'd it, and deride Grace, as though you had already lost the memory of it, you very soberly ask, *where it is you make sport with holy things?* and whether men esteem *Mobatra* a thing so venerable, that 'tis blasphemy to deride it?

O, Sir, where is your sincerity? You that pretend to blame *the manner of avoiding a lye, by speaking one while loud, and another while low*; by what equivocation can you say aloud, you have jested at *Mobatra*, and whisper, that you have not derided *Grace*? By what mentall reservation do you glory in publique, that you have play'd upon the Jesuites, and in secret, that you have not mock'd St. *Thomas*, St. *Antonine*, and even the *Anathema's* of *Rome*?

Believe me, Sir, Innocence needs not that Hypocriticall artifice to defend it self: you should have expresst it clearly, that neither you, nor those of your party do believe, *That sufficient Grace, potentia proxima, the Rosary*, or the *Popes Censure*, are things so venerable, that 'tis impiety to deride them, or blasphemy not to speak of them with respect.

When you were rebuked for the insolence of your *Railleries* touching *Mobatra*, and the decisions of the most celebrious Casuists, whom you

covertly assail under the name of *Jesuites*, who have taught nothing, but what they have learnt of those great Divines; you were not check'd for Impiety, but for playing the Buffoon; not for Blasphemy, but Imposture. You were not told, that such kinde of Raillery was a Sacriledge; (that relates to your Railleries on the *Rosary* and *Grace*) But you were told, and I tell it you again, That 'tis unworthy of a Christian; and that if you be guilty of having us'd it, you are yet more culpable in maintaining it, and in setting on the Throne of God what one would scarcely suffer on a Theater: taking the Saints for warrants of an Action, which a Person of reputation would blush to own, and which you have not dar'd to let passe under your name.

After all this, Sir, can you have the confidence to reproach Father *Le Moin*, with comparing Chastity to the fire of the *Sepharins*? you who compare your Satyricall Buffooneries to the zeal of the Saints, and to the wrath of God? I take not here in hand the vindication of that Father, who has more then sufficient weapons to defend himself, and patience more then enough to suffer you. This is onely to tell you; that you are so blinde, that you see not your own faults, how grosse soever they be; and so obstinate in detraction, that instead of acknowledging your self to blame for having invented so many calumnies, you daily hatch new ones; which (as contemning them) I omit, till you have acknowledg'd those you have hitherto advanced.

If the love of Truth could so far prevail over your spirit, as to lead you to so generous a resolution,

lution, I would then perfectly clear up your understanding, as to the point of Attrition, *naturall* in its *Essence*, and *supernaturall* in its *Principle*. I would satisfie you touching Father *Garasse*'s words, whom you accuse of having mingled *Heresie* with *Raillery*, when he sayes, *That the Humane Personality was grafted, and set on Horseback on the Personality of the Word*; and when I had remov'd the suspicion of the first by his own words, (*n*) and by the Subject he treats of in that place, (where he puts this difference between the will and personality of man in the mystery of the *Incarnation*) *that in the Compositum, which we call Jesus Christ, there is but one person*, (these are his words) *yet one cannot say, there is but one will, to wit, the Divine:* (which is the Heresie of the *Monothelites* impugn'd by him in this place) I would furnish you with means to justifie the second your self, by desiring you to translate into English this Text of St. *Paulinus*. (*o*) *Hic hominem saucium, prætermissumâ prævis, nec curatum, miseratus accessit, & jumento suo, hoc est, Verbi incarnatione suscepit.*

But if you continue in your blindnesse; if in that exact Answer, wherewith you threaten the Je-

(n) *Pag.* 649. *&* *pag.* 628. *La seconde personne soustient hypostatiquement la nature humaine, en sorte que la personalité de la nature humain est comme engloutie honorablement dans la personalité du Verbe; comme une goutte d'eau s'anneantit dans un tonneau de Vin, car c'est de cette comparaison que S. Cyrille se sert, &c.*

(o) *S. Paulinus ep.* 4.

Jesuites, you justifie your self but with reproaches, and defamations; if you come not to the point of the accusation; if you content your self with common places, and wranglings upon a circumstance little to the purpose; I will follow you at the heels, and observe your slips: I will publish your infamy to the whole world; and if I cannot silence you, (which I pretend not to be able to do unlesse you cease to be a Jansenist) I will shew you at least, that you merit no further answer, and that a convinced *Calumniator* ought not to be listened to, much lesse believed.

An

An Answer to the Jansenists twelfth Letter.

Argument.

1. *That the Jansenist hath no reason to take it ill, to be called* Jansenian Heretique, disguized Calvinist, Scoffer, Impostor, *and the like; since he hath by his own works drawn these Titles on himself.* 2. *That it is a frivolous Argument to say, as he doth,* I am alone against a whole Religious Order; therefore I am no Calumniatour. 3. *It is as frivolous to prove his Citations true, by saying* It is not likely, that I would expose my self to the censure of all by citing false. 4. *That he still useth the same Imposture he was convinced of, in clipping and altering the sense of* Vasquez. 5. *That he continueth his his Imposture in order to* Valentia *and* Tanner. 6. *That his new Objection of* Eradus

Eradus Billus *needeth no Answer; that Father having cleared himself long since.* 7. *His ignorance in imagining Simony* of Positive Right *to be different from Simony in cases expressed in the Law.* 8. *His evident falsifying* Lessius; *and toy of excuse in saying he took it out of* Escobar: *whose Book is an Abridgement of many, and cannot give the full sense of Anthours.*

SIR

YOu have not kept your word with me; you made me expect an exact Answer, and have onely shuffled me off with an evasion: you promis'd to defend your self, and now you will have me a witnesse both of your tergiversation, and causeless complaints.

I might, Sir, let you fly with confusion, and in disorder, without troubling my self to run after you; but seeing you witnesse by your cry, that you are wounded and grown sensible of the smart, I am glad to understand the cause of it, and to try if I can comfort you.

You complain first, that you have for a long while been persecuted with injurious language; and you seem solicitous to inform the world, wherefore you are treated in that manner. You should do better, Sir, to undeceive your self, and call to minde that you suffer little in respect of what you have merited; since having for a long time

time exercis'd the patience of others, it is but just that you practise it your self at last, by enduring those reproaches which cannot be forborn you, without betraying Religion, and abandoning the innocence of those you have calumniated. You are much to blame, Sir, to take an act of justice for an injury; they are not injuries, but truths, that have been told you to repell your Calumnies: and you know, there are no better weapons to beat down falshood and errour, (whose Secretary you glory to be) then those of Truth, which you have rashly withstood.

If one terms you Heretique, 'tis but after the whole Church has call'd you so; which cannot be mistaken: and 'tis an article of Faith, That *Jansenius*'s opinions touching Grace, being (as all the world knows) condemn'd and fulminated by the Church, all the *Jansenists* that persist obstinate in their defence, as you do, are Heretiques.

If one say you are a *Calvinist* disguis'd, and a Disciple of *Du Moulin*, 'tis but after you have been convicted of it, by the conformity of your Maximes, and Impostures, with those of that Minister: whereto having made no answer, you cannot avoid the censure of being either his Scholler, or a Filcher of his works.

If one reproach you for being a Scoffer, 'tis indeed a shamefull quality for a *Censurer* of *Morality*; but you have drawn it on your self, by those injurious Satyres you have learnt in *Calvins School*, and which you pretend to sanctifie *by the example of the Saints, and of God himself.*

In

In fine, if a man charge you with Gullery and Impoſture, 'tis but after an Ordinance of Parliament; which yet by blaſting and tearing your Book of *Morall Theology*, as an infamous and ſcandalous Libell, has not been able to deter you from filling your Letters with thoſe old calumnies, nor from inſerting new ones.

By this you ſee, Sir, that the reproaches caſt upon you being juſt, your complaints cannot be reaſonable; and that being condemn'd as a *Calumniatour* by voice of the Judges, 'tis but in vain to ſeek to be treated as *Innocent* in the judgement of your Adverſaries.

Nevertheleſſe how unjuſt ſoever that pretenſion is, wherewith you flatter your imagination, I can affirm, that the proofs (whether generall or particular) whereon you think to build your juſtification, are ſo extreamly ruinous, that had you not told us you intended an *Apology*, I ſhould have been perſwaded by your reaſons, that you meant to make a publique confeſſion of all your *Impoſtures*.

The principall reaſon, whereby you pretend to ſhew that you are not an Impoſtor, and that you cannot be ſuſpected of having cheated the world by falſifying the paſſages of the *Authors* you alledge, is, *that you are alone, without force, or any humane aſſiſtance againſt ſo great a Body.* I anſwer, we muſt finde out a new Logick, ſuch as *Ariſtotle* was never acquainted with, to conclude thence, that you are not an Impoſtor. But to infer the contrary, and prove to you, by an invincible conſequence, that you are in effect, what you would not appear to be, there needs no more

more but to have eyes to read your Letters, and a little common ſenſe to judge of them.

You are alone, Sir. By what misfortune was that good friend of yours, that faithfull companion of your labours, *that Janſeniſt who never lies*, removed from you? *You are alone!* Is it poſſible that you have left to be a Janſeniſt, or that there are no more of your Sect in the world but you? ſuch a happy change were indeed to be wiſht, but I fear not ſo ſoon to be expected. *You are alone!* I verily believe you would fain have people pitty you; and as for my ſelf, I have a compaſſion to ſee thirty or forty *Solitaries* extreamly buſie, one in culling out Texts, another in paring or lengthening of them, another in correcting proofs, another in diſperſing the ſheets, another in reading them at beds-ſides, and crying them up; while you in the mean time, hiding your ſelf, cry, *I am alone, without force, or any humane aſſiſtance*; therefore I am no *Impoſtor*. This kinde of reaſoning is very powerfull and perſwaſive.

You adde ſecondly, that it is not likely *you ſhould hazard the loſſe of all, by expoſing your ſelf to be convinced of Impoſtures*; and you rely much on that proof. But, Sir, ſince you have blindly caſt your ſelf amongſt a party of *Heretiques*; ſince you have loſt *Faith* by defending of *Janſeniſme*; *Charity* by an implacable hatred againſt them that cry down that Hereſie; *Religion* and *Honour* by your profane *Railleries* againſt *Grace*; take it not amiſſe, if I tell you that you had not any thing remaining to loſe, when you expos'd your ſelf to be convinc'd of

Impoſture by aſſaulting the *Jeſuites*; and that ſuch an enterprize was the effect of a finall *deſpair*, which put *Calumny* into your mouth, having firſt ſtifled the love of *Truth* in your heart. Beſides you are aſſur'd (in caſe there were any thing remaining after ſo ſad a ſhipwrack) that ſo long as *you miſcarry not in your deſign of keeping your ſelf unknown*, all the infamy you deſerve, will light upon your *Sect*; and though the name of *Janſeniſt* lie under the blemiſh of an eternall ignominy, you foreſee your own will be ever ſafe, provided you keep alwayes in the dark.

In fine, the laſt reaſon you bring to remove the ſuſpicion of your Impoſtures, is, that though it be hard to come to the knowledge of you, *'tis an eaſie matter to diſcover the falſities you are guilty of*, ſeeing the moſt ſimple are capable of it; and that they who have not ſtudied ſufficiently to penetrate queſtions of *Right*, have naturall light enough to judge of queſtions of *Fact*.

'Tis that very thing, Sir, which comforts all good people; and gives them as much joy, as it yields ſhame and ignominy to the *Janſeniſts*. For they have ſo clearly diſcern'd your falſe dealing by th' Impoſtures they have hitherto diſcovered; and the ſtrange falſifications they have obſerved in your Letters, are ſo viſible to the whole world, that all the ſleights of *Janſeniſme*, and all the falſe colours wherewith you ſeek to diſguize them by your laſt ſheet, ſerve but in lieu of a ſhadow, to give them a clearer light.

There is nothing eaſier then to make triall of it;

it; there needs no more but meerly to ſhew you, that in the defence of thoſe you endeavour to palliate, you inceſſantly fly to the queſtion of *Right*, wherein you break your promiſe; and anſwer not to the queſtion of *Fact*, whereby you offend againſt your duty. Remember, Sir, thoſe two conditions which you have accepted; and let us ſee if you will be as faithfull in obſerving them, as you were bold in receiving them.

The firſt of your Impoſtures, you know it, Sir, and confeſſe it your ſelf, is *about Vaſquez's opinion touching Alms.* I maintain that you have falſified it: You on the contrary pretend you have rightly reported it. I have therefore onely to ſhew you, in evidence of the weakneſſe of your Anſwer, that you have not ſo much as touch'd the queſtion of *Fact*, and that your defence is but a continual perplexing of the queſtion of *Right.*

Is it not true, Sir, that in your ſixth Letter you accuſe the *Caſuiſts* of having found out a way to exempt the richeſt perſons from the obligation of giving Alms, by ſo interpreting the word *ſuperfluous*, that it hardly ever happens, that any one has ought of that kinde? And ſay you not preſently after, that this is done by the learned *Vaſquez* in his Treatiſe of Alms, cap. 4. *What ſecular perſons lay up to raiſe their fortunes, or thoſe of their relation, is not call'd ſuperfluous. Wherefore it will be hard ever to finde any thing ſuperfluous among ſecular people, no, not even among Kings.*

Is it not true, that you conclude from thence by a conſequence no leſſe injurious to that *Au-*

thour, then it is contrary to his meaning, *that to work out ones salvation, it were as sure a way, according to* Vasquez, *to be guilty of ambition enough, thereby to have nothing superfluous, as it is safe, according to the Gospel, to have no ambition at all, that so one may give alms out of his superfluity?*

Is it not true, that touching this consequence, you have been convinced of two remarkable *falsities?* The first, in having omitted what *Vasquez* sayes, in interpreting the word *superfluous*, that in the opinion even of *Cajetan* himself, Lay people may employ their wealth, *for the raising of their condition by lawfull courses;* (*statum quem licitè possunt acquirere*) and for acquiring Offices, provided they be worthy of them; (*statum quem dignè possunt acquirere*) and consequently that men call not that superfluous, which is necessary for arriving thereto. The second, in having omitted them out of an injurious design to corrupt the meaning of that *Father*, and to infer thence this scandalous conclusion, *That there needs no more, according to* Vasquez, *but to have a great deal of ambition, whereby to have nothing superfluous.* A conclusion full of Imposture, and which you never durst have attributed to him, had you faithfully reported *his words*, which justifie the purity of *his Doctrine*, and discover your malice: *Statum quem licitè possunt acquirere.*

For you cannot be ignorant, that it had been to expose your self to the *contempt* of the Wise, and *laughter* of the people, to maintain against *Vasquez*, that 'tis a sin of ambition to raise ones own

own, or Kindreds fortunes, *by lawfull courses*. It was therefore requisite (to give some colour to your calumny) to suppress that Text which stood in your way, and to render your self equally criminall by dissembling the true Doctrine he establishes, and by ascribing to him a false consequence, infinitely far from his intention.

I ask you, Sir, from what words of *Vasquez* you can infer, that according to his Doctrine, one needs onely be *ambitious* to have nothing *superfluous*? I ask you, if this be a good argument, Vasquez *assures with* Cajetan, *that men call not that superfluous which the rich lay up to raise their condition by lawfull wayes: therefore 'tis as safe, according to* Vasquez, *to have ambition enough, that so you may have nothing superfluous, as it is safe, according to the Gospel, to have no ambition at all, that so you may give alms of your superfluity*? Where does *Vasquez* say, *'Tis a sure way to have ambition enough, that so one may have nothing superfluous*? Where do you finde that to raise ones fortune by wayes that are just and lawfull, is *to be ambitious*?

Now if it be true, that herein consists a question of *Fact*; if it be clear, that these two are the falshoods you stand accused of; if it be manifest, that in case you be culpable thereof, as without all contradiction you are, you have impos'd on *Vasquez*; and finally if it be indubitable, that to discharge your self of this crime, you were oblig'd either to excuse or deny it: Is it not also certain, that you have done neither? But indeed how should you be able to do it, except you could make impossibility possible? Can you say

that these words, *Statum quem licitè possunt acquirere* are not in the place I cite you? Can you affirm, that you have quoted them in the sixth Letter? Nay, can you assure us, that you have mentioned them in the twelfth?

So far you are from clearing your self, that you afresh commit two great and unpardonable falsities. You averre, that *Vasquez* obliges not the rich to part with what is necessary to their condition. This is the first. And that he teaches that they are not oblig'd either in *justice* or *charity* to give of their *superfluous*, much lesse of that which is *necessary*, in all the ordinary wants of the poor, and that they are not bound to give of their *necessary*, but in such occasions as seldom or neve rhappen. This is the second.

To dissipate the clouds that blinde you, there needs no more but to set *Vasquez* his own words before your eys. * *'Tis certain*, sayes this *Father* in the first Chapter, *that it is not onely extream necessity, that is to say, of approaching death, that obligeth us to give alms, but even many other urgent necessities* (multæ aliæ urgentes necessitates) *and that men ought not to have regard onely to their own superfluity, but to others necessities, which they ought to relieve in such sort, as we have explicated.* Therefore Sir, it is false, that the rich, according to *Vasquez*, are not oblig'd to give of their *necessary*, but in occasions which seldom or never happen.

He sayes, numb. 18. of the same Chapter, *Men are not onely oblig'd to give alms, when the necessity*

* *Vasq. op. de Elecm. c. 1. d. 1. n. 29.*

neceſſity of the poor is ſuch, as they are bound to relieve it out of what is neceſſary to their condition, and ſuperfluous to their life. For though they be oblig'd to it in that occaſion, who can deny that they are not alſo bound to do it, when one is in danger of being ruin'd, and that you have wealth ſuperfluous to your quality? For if Charity oblige you to uphold the reputation of your neighbour, when you can do it without prejudice of your own; why ſhall it not alſo oblige you to give what is ſuperfluous to your condition, whereby to hinder the ruine of another? Therefore it is falſe, that *Vaſquez* never obliges the rich to part with what is *neceſſary* to their condition, nor with what is *ſuperfluous*, but in occaſions which hardly ever happen.

He ſayes, numb. 13. againſt *Gabriel*, *Major*, and *Gerſon*, who teach that the rich are not oblig'd to give alms, but in extream neceſſities, *That this opinion is rightly rejected by other Divines, becauſe ſuch neceſſity is very rare; it hardly happening that any one is found in that extream neceſſity.* (*Hæc enim vix occurrit*) *And that the Fathers had done vainly to make ſuch ſevere Invectives againſt rich worldlings, who neglect to ſuccour the poor; and ſo eaſily condemn them to flames, if they were not bound to relieve them, but in that extream neceſſity, which ſeldom or never happens:* (*ſi tantum tenerentur in extremâ neceſſitate, quæ nunquam aut rariſſimè occurrit.*) Therefore it is falſe to affirm that *Vaſquez* teaches, That the *rich* are not oblig'd to give alms, but in occaſions ſo rare, that they ſcarce ever happen.

That which deceives you, Sir, or rather ſerves you

you to deceive others, is the acuteneſſe of this Authour, who diſtinguiſhes *neceſſary* and *ſuperfluous* in divers manners, according to which he regulates the obligation of the rich. For there is *ſuperfluous* and *neceſſary* in relation to life; *ſuperfluous* to life, and *neceſſary* to honour; *ſuperfluous* to honour, and *neceſſary* to ones preſent condition; *ſuperfluous* to the preſent condition, and *neceſſary* to that which one may acquire by lawfull wayes; and finally there is *ſuperfluous*, whereof one has no need, no not for the raiſing of himſelf, or his Relations. Now 'tis of this *ſuperfluous* which is unneceſſary to ones *ſtate* and *condition*, not onely preſent, but which is lawfully acquirable, (as *Vaſquez* clearly affirms it, and which you maliciouſly diſſemble by cutting off the word *condition*) that you muſt underſtand what you cited, *That a man is hardly oblig'd to give alms, when he is not bound to give it, but out of what is ſuperfluous to his condition, according to* Cajetan's *opinion and his own; becauſe it hardly falls out that there is any thing ſuperfluous, when 'tis taken in this manner, no not even among Kings.*

Wherein you ought to have obſerved, that the opinion he concurs in with *Cajetan*, conſiſts onely in this, *That what the rich lay up to raiſe their own, or Kindreds fortunes, is not term'd ſuperfluous to their ſtate*, though it be not neceſſary to their *preſent condition*. Notwithſtanding which he is much more ſevere then *Cajetan*; who obliges not the rich to give alms to the poor, (except in their extream neceſſity) but of their ſuperfluity, which is neither neceſſary for maintaining their own, or Kindreds condition, nor

for

for advancing it. And in his *Treatise of Indulgences*, he asserts this obligation, not to exceed a veniall sin; though in his *Treatise of Alms* he extends it to a mortall. Whereas *Vasquez* hath far different Sentiments; for he obliges them in many occasions, besides that of extream necessity, to give not onely what is superfluous to their condition, but even what is necessary to maintain it, provided onely it be not necessary to life or reputation; and that under pain of mortall sin, as he strongly proves it (in the place I cited) by the sentence, which the Son of God shall pronounce against them at the day of Judgement, and by the Doctrine of the Fathers.

But you, Sir, *who cruelly dread a distinguo*, without making these so necessary observations, confound all things by a prodigious subversion of *Divinity*. Yet you carry it high upon pretense of maintaining *Cajetan's Doctrine*, and cunningly make account to escape, by seconding him against *Vasquez*. Defend your self, Sir, that excellent *Authour* needs not an Heretiques help to dispute out his difference with an *Orthodox Doctour*. The point in question is not to know, which of the two is best grounded in reason; nor whether the obligation of giving Alms be founded on *Justice* or *Charity*; whether the rich be oblig'd to give to the poor their *superfluity*, according to the rules of *Cajetan* or *Vasquez*: whether all that's *superfluous* belong to the poor in rigor of *Justice*, according to the *Fathers*, or onely upon the account of compassion: and whether the Great Ones of *Paris*, that might (if they would) forgoe those gilded *Coaches*, that great train of Lackeys, and those sumptuous houses

houses both in town and countrey, be oblig'd in conscience to restore to the poor, what they profusely waste in those superfluous expences? These are questions of *Right*, which have been rais'd in *Schools* many ages past, and which *Divines* have not yet decided. Were we bound to expect an end of them, we should never have done. The point in question is to know, whether *Vasquez* sayes not, That that is not call'd *superfluous*, which Lay-people lay up to raise their condition *by lawfull wayes*, *(statum quem licitè possunt acquirere.)* And whether you have not dissembled these last words, to infer a consequence as odious against the *Authour*, as favourable to the inordinate ambition of *Sinners*. For if that be so, who sees not that you are guilty of a most foul Imposture? And since you do not vindicate your self thereof, who sees not also this accusation to be so certain, that you durst not so much as contest it. Let us passe to the second.

But first, Sir, give me leave to put you in minde, that in this dispute, I am onely oblig'd to discover your falsities, we being here upon questions of *Fact*, and no other, which you alwayes seem to forget. What is then the question of *Fact* touching your second Imposture, which relates to *Simony*?

Is the point in controversie to justifie *Valentias* Doctrine, which you are pleas'd to qualifie with the Title of a *Dream*? Or that of *Sanchez*, which you take for a *Revelation*? No, Sir, this is not the place to dispute of the ground of the Doctrine, nor to shew you the faults you therein commit through ignorance, but onely the falsities

falsities you are guilty of through malice.

Am I bound to answer for the *Theses* of *Caen*, and the opinion of *F. Eradus Billus*? 'Tis a business already done, and the world is satisfied long since by the justification of that Divine, of what Sect his Accuser was, whose *Elogium* you make instead of minding your own Apology.

What is then the point of our dispute? 'Tis only to know, whether it be not true, that you have us'd deceit in citing *Tannerus* upon the question of *Simony*, and whether you be not far from clearing your self of it in your twelfth Letter, which I refute? seeing you relapse into your first fault, and are guilty of other greater.

Look to your self, Sir; reflect on your Letter: see how you cite *Tannerus*, and reckon, if you please, all the faults I shall note to you. *See*, say you, *his Doctrine not unlike that of* Valentia. *There is properly and truly no Simony, but when a temporall good is received as the price of a spirituall: But when it is taken as a motive, inclining a man to bestow the spirituall; or as an acknowledgement of being already bestowed, it is no Simony, at least in point of conscience. And a little after.*——

Stay, Sir, you forget the principall. *Thus* (addes Tannerus) *teaches* Valentia, *after* Sylvester, Cajetan, *and* Navarr, *according to the opinion of St.* Thomas; *and the reason is drawn from the notion and malice of Simony, which we have explicated. Which yet in the cases expressed in the Law binders not the committing of Simony, be it that which we have term'd of Positive Right, or that which is presumed such in the ex-*

externall Tribunall. This middle piece, by you cut off, is decisive, and could not be omitted without condemning your self. You were formerly accus'd of suppressing it in the second Imposture, and now while it is actually in question, whether the accusation were true, that you had left out these words in your sixth Letter, you are so accustom'd to these cheats, that you here suppresse them again. You see what it is to acquire ill habits. But this is not all. For as it commonly happens that one sin begets another; so having engag'd your self to dismember the precedent Text, you likewise maim the subsequent, perfecting thereby the proof of your own fraudulent dealing: which I was oblig'd to prove, if you had not prevented me. For thus you make *Tannerus* say. *We must affirm the same thing, even though a man regard the temporall as his principall end, nay preferr it before the spirituall; though St.* Thomas *and others seem to say the contrary, while they affirm that it is absolute Simony to give a spirituall good for a temporall, when the latter is the end of the former.*

'Tis true, this Proposition is in *Tannerus*, but it is as true, that you have not given it intire; which shews your unsincere practice: for you have lopt off this ensuing part, which is essentiall to its decision. *Esto quidem tali commutatione grave peccatum committatur, ac simul in casibus jure expressis Simonia, saltem juris positivi, incurratur.* "Although that in this exchange a man "commits a grievous sin; as also a Simony, at "least as to Positive Right, in the cases expressed "in the Law.

How

How comes it to paſſe, Sir, that being charg'd with ſuppreſſing two ſo remarkable parts of one onely place of *Tannerus*, you do not vindicate your ſelf? Why do you ſuppreſſe them afreſh, as if you had never been accus'd of it? Whence is it, that by a ridiculous evaſion you complain of being accus'd for having onely forgotten theſe two words of *Divine Right, which yet are not found in the whole paſſage?* Does the ſhame of this diſcovery ſo confound your memory, that it makes you take *Divine Right for Poſitive Right*, and two ſmall words for ſo many lines? Is it not befaln you as to thoſe, who being hurt complain of the blow, but ſhew not the place where they received the wound? You have been convinced of cutting off by the middle two of *Tannerus*'s Propoſitions at a blow; of leaving out one part of the Text, to conclude from the other which remained imperfect, that according to this *Authour* it is neither Simony nor ſin, to give a *ſpiritual good for a temporall*, if one give it not as the *price*, but onely as the *motive:* And yet in the other part of the ſame Text, which you maliciouſly retrenched, he affirms the clean contrary; *that what he ſaid in the firſt*, (by you cited) *according to the ſentiments of St.* Thomas, (mark, Sir, *ex mente D. Thomæ*) and according to the minde of *Cajetan* and *Sylveſter*, (*poſt Sylveſtrum & Cajetanum*) *binders not a man in the caſes expreſſed in the Law, from committing Simony, be it that which is term'd of Poſitive Right, or that which is preſumed ſuch in the exteriour Court.* See what a palpable Impoſture you are guilty of. Can you

deny it? See, I have given you a reall wound; Nor were you able to decline the blow: And will you now dissemble it? affirming, that you are accus'd of forgetting *two words*, *which yet are not at all in the whole passage.* This is rare indeed.

But not contenting your self with so base an artifice, (to amuze the world) you intend to shew us the excellency of your judgement, while you affirm, that *Tannerus* declares not in that place, That it Is a Simony as to *Positive Right*, because he affirms it not generally, but in the particular cases expressed in the Law, *in casibus jure expressis.* I think you are resolved to sacrifice your self to the laughter of the learned. Had *Tannerus* affirm'd it generally, as you maintain he ought to have done, he must have been, what you now are, very little enlightned as to the question of Simony. For it would thence follow, that there are Simonies *in respect of Positive Right*, which are not expresst in *the Positive Law.* Reconcile this contradiction. It would follow against the opinion of St. *Thomas*, and all other Divines, that it should be Simony, as to Positive Right, to give money to have Masses said, though one gives it not as the price of the Sacrifice, but onely by way of acknowledgement or retribution, (*in stipendium*) necessary to the maintenance of the Priest that offers it up. Reconcile this with the practice of all the Parishes of *Paris.* Many other absurdities would follow, wherein you shamefully engage your self by reproving this *Authour*; which I pass over, to tell you, that 'tis besides the purpose to dispute, whether

whether *Tannerus* affirm'd in generall, or in particular cases onely, that it was a Simony as to Positive Right. It is sufficient to shew he has affirm'd it as he ought to do, generally in cases *expressed in the Law*; and that you have omitted it, even in the manner he affirm'd it. Whence it follows, that you have falsified his Text by a manifest Imposture, which still remains upon you; since you cannot deny it before all the world.

After all this you have the courage to propose certain cases of Conscience, and to ask with your accustomed boldnesse, whether a *Beneficed Man* shall be guilty of *Simony*, if he dispose of a *Benefice* worth four hundred pounds a year, receiving a thousand pound, not as the *price* of the Benefice, but as a *motive* inclining him to give it; and you desire to be *answered clearly, without mention of Positive Right, or presumption of the exteriour Tribunal.* Repair to the School, Sir, and all the *Divinity Masters* will teach you, that setting aside the *Positive Right* your *Quære* is ridiculous; being just as if one should ask, whether abstracting from the precept of the Church, it were a sin not to hear Masse on a Festivall day? But you are to blame to think me oblig'd to read you Lectures of Divinity; I should too slightly lose a thing no lesse precious then time. I have performed my duty in clearly evincing to you, that your second Imposture remains still as well as the first; and that you must needs be reduced to a great strait, who are constrain'd to ask extravagant questions, by not being able to give any solid Answers.

Wherefore I come to your third Imposture concerning *Bankrupts*, which needs no long discourse to clear up the business, being of all the most visible *and grosse*, to speak in your own terms.

For indeed what can be more *grosse*, then to make *Lessius* affirm, *That he, who turns Bankrupt, may with a safe conscience retain as much of his own goods, as is requisite to maintain his family handsomely, (ne indecorè vivat) though gotten unjustly by crimes notoriously known?* Seeing you were advertis'd in the Answer to this Calumny, that he is so far from that opinion, that he affirms point-blank to the contrary. *That in the disorder of these times, wherein we see many who become rich on a sudden, raising themselves prodigious fortunes, built onely upon crimes, frauds, and injustices; such people must not imagine themselves discharg'd of making restitution till the hour of death: for they are bound in conscience to make satisfaction immediately, and to reduce themselves to the former condition they were in, before they had raised their Houses, and been advanced to high Offices by such enormious crimes.*

You cannot but grant, Sir, that this assertion is diametrically opposite to that you have charg'd him with. Wherefore to vindicate your self, you should have made it evidently appear, that the Doctrine you impute to him, in your eighth Letter, is found in his writings, and this other not: which seeing you cannot do, (as 'tis impossible you ever should) it is most manifest you have falsly cited him, and cannot exempt your

your self from that Reproach.

For it contributes nothing to your justification to object this other Text, which you cite in Latine contrary to your custome. *Idem colligitur apertè ex juribus citatis, maximè quoad ea bona quæ post cessionem acquirit; de quibus is qui debitor est, etiam ex delicto, potest retinere quantum necessarium est, ut pro suâ conditione non indecorè vivat. Petes, an Leges id permittant de bonis quæ tempore instantis cessionis habeat? Ita videtur colligi ex Doctoribus, &c.* This onely citation is enough to condemn you, and shews your *&* *cetera* to be of the nature of those wherewith *Cardinall Perron* reproached that famous Heretique *Du Plessis-Mornay*, who corrupted the Texts of the *Fathers*, as you do these of *the Divines*.

See here that Doctrine of *Lessius* in the place alledged rightly delivered, which will proclaim your fraud.

He here asks the question, whether he that turns Bankrupt, may by that action free himself from the bond of making restitution? And answers first, *that in point of conscience it excuses him no more then necessity alone would do without it; because though he breaks, yet no more is allow'd him then meer aliment, and that too by way of compassion; for it is not alwayes granted, but onely when the case seems to deserve it, as is prescribed in the Law,* qui bonis, ff. de cessione bonorum. *Now thus he may retain them by the sole Law of Nature, as also by the Law of Nations.*

Secondly he answers, that in the exteriour Tribunall *Cession*, or the act of breaking, works two effects. The first, *That one cannot imprison the Debtour*, which he proves by the L. 1. C. *qui bonis cedere possunt.* The second, *That one cannot take from him what he acquires after his breaking, if it be necessary for the maintenance of himself and family*, which he shews by the Law, L. *is qui bonis* 4. & § *ult. Instit. de actionibus.*

Thirdly, he inferres this Consequence, whose beginning and end you have maliciously cut off, because they discover your Imposture.

It follows, that he who not by his own fault is constrained to break, if his Creditours seize on his goods, may retain as much as is necessary for him to live meanly, according to his condition, (*ut tenuiter vivat secundum statum*) as Navarre *and others teach; who assert, that one may retain as much as is requisite to live on without want; that is, as* Sylvester *expounds it, to live decently*, (*ne indecenter vivat*) *The same is clearly inferred out of the Laws I have cited as to the goods a man acquires after breaking; of which even he that has contracted debts by some crime, may retain as much as is necessary to maintain him handsomely: for the Laws speak in generall terms. You will ask, whether the Laws permit the same, as to the goods he had when he was upon the point of breaking. It seemes to be inferrable out of the Law*, qui bonis ff. de cess. bonorum. *Where it is said, that he who hath turned Bankrupt, ought*

ought not to be deprived of aliment, (non eſſe fraudandum quotidianis alimentis) which is but reaſonable. (Now, Sir, behold your &c. *cetera*) *Which is but reaſonable*, ſayes this Father, *as to the Debtor who inculpably becomes inſolvent. Quod æquitati conſentaneum in debitore, qui abſque culpâ ſuâ non eſt ſolvendo.*

See you not, Sir, how accuſable you are for omitting theſe words? See you not the great difference he puts between thoſe that break through ſome misfortune, which renders them not criminall, but miſerable; and thoſe who engaging themſelves in reſtitutions by their crimes and injuſtices, become miſerable after they have made themſelves criminall? The innocent Debtour may retain part of his goods, even of thoſe he had before he became Bankrupt, to live meanly, according to his condition; *ut tenuiter vivas ſecundum ſtatum*, to live without diſhonour, *ne indecore vivas*; (thus you ſhould have tranſlated theſe words, but it were an endleſſe work to rectifie you) The criminall Debtour, on the contrary, may retain part of the goods he gets after turning Bankrupt: and this the Text you alledge, ſpecifies; but not of thoſe he had gotten before Bankrupt, by rapines and publick extortions: which you falſly impute to him in your eighth Letter, and deſiſt not from doing it again in your twelfth, notwithſtanding he affirms the contrary in the place I cite you; aſſerting that he is obliged to reſtore without delay, and to reduce himſelf to the ſtate he was in before he advanc'd his fortune, and had rais'd his con-

condition by publique and scandalous crimes.

Thus, Sir, you see how you disguize and falsifie *Authors*; how you wrap up your Impostures in false appearances, and after all, lay the blame on *F. Escobar*; who cannot possibly in an Abridgement so clearly unfold the sentiments of those he alledges. But since you say you have written to him at *Valladolid*, I need not think my self responsable for him. Transport the war into *Spain*, seeing you have had such ill successe with it in *France*. Fly into a strange countrey, since you can no longer subsist in this with honour. Change your French Coin for Spanish. Brag that you make war among the Jesuites: No man will think it strange, since you do the same in the heart of the Church: but no man also will envy you that glory, in case he reflect on the *five Propositions of Jansenius*, and the *Anathema's* of *Rome*. It is not an action deserving honour to combat with Religion; 'tis an Impiety punishable by all *Laws*, Divine and Humane: and to glory in it, is to make a *Trophy* of ones *Crimes*, and a Triumph of ones Ignominy. It is no lesse honourable to their Society to serve for a Buckler against Heretiques, then it is ignominious for you to cast against it the darts of an envenom'd detraction. It will subsist after it has endur'd your insolent assaults, because it is founded on the Name of *Jesus Christ*, who is the fundamentall Stone of that Building; but your Sect will perish, after it has bred disorder in the Church; and rendring it self guilty of an infinity of evils, will finde nothing in its ruines but an eternity of Repentance.

An

An Answer to the Reply made in defence of the Twelfth Provinciall Letter.

Argument.

1. *That the Authour of this Reply hath not excuſed the Authour of the Provinciall Letters from the main crimes objected to him, but left him in the lurch.* 2. Vaſquez *his Concluſions of Alms ſet down out of his Treatiſe of Alms.* 3. *Out of theſe Concluſions the Authour of the Reply, and the Janſeniſt, are evidently convinced of notorious Impoſture.* 4. *Some generall Notions of Simony given.* 5. *Clear Impoſture diſcovered in forging words in the name of* Valentia, *when* Valentia *hath no ſuch words.* 6. *The Author of the Reply convinced out of his own words of Impoſture, in his trifling diſcourſe againſt* Tanner.

SIR

SIR

YOur Friend, the Jansenist, is very little obliged to you; for instead of helping him out of the mire, you have plunged him deeper in. You know, he was told in the Answer to his Twelfth Letter, that he was justly called Heretique; since the Church calleth him so, for defending the Hereticall Propositions of *Jansenius*. What Answer do you make? You know he was told, that since (as was shewed in the Impostures) his objections against the Society were generally the same, which *Du Moulin* had made against the Church, he could not take it ill to be called *Du Moulins* Disciple. What Answer do you make? You know he was told, that the Title of Impostor and Falsifier, was given the Authour of the Book of *Morall Divinity*, burnt by the Hangman; and therefore he having formed his Letters on that mould, ought not to count it a wrong done him, that the Jesuites gave his Letters the Title, which the Parliament of *Bourdeaux* gave the Originall, from whence they were copied. What Answer do you make? The reall crimes, which your Friend hath committed, make him guilty of these Titles, *of Heretique, of Disciple of* Du Moulin, *of Impostour*, &c. What say you for him? If you will defend him, you must speak here; or else I must tell you, as your Friend hath already been told, That silence in such crimes, as these, argueth conviction.

You tell us, *You judge these things said to divert the Authour*. From what? That you do not tell us. But Ile tell you from what. These things

these things were said *to divert the Author* from falsifying and abusing learned Writers, which he doth not understand. They were said *to divert* him from stealing calumnies out of condemned Libells. They were said *to divert* him from Heresies. They were said *to divert* others from giving credit to a fabulous Slanderer, convinced of so many grosse and ignorant Calumnies. It was this *diversion* was aimed at, for his good, and the good of those, whose facil credulity he abuseth. He ought to have cleared himself (had it been possible for him) from these just accusations: and yet you, who will needs take up the Cudgels in his quarrel, tell us, *You are glad to see his Thirteenth Letter come abroad, without taking any notice of the Answer to his Eleventh and Twelfth Letters*, where these crimes were laid to his charge. This indeed may help to embolden your Friend, and make him a little more impudent in belying Authours; since you clap him o'the back, and are *glad to see* him slight his being convicted; but it will never help to clear him.

But because you expresse your joy at the sight of the Thirteenth Letter, I pray tell me, were you glad *to see*, that whereas in the beginning he undertakes to answer the Fourth Imposture, (in English the Fourteenth) and with it Seven more, he notwithstanding never toucheth one of those Seven? Were you glad *to see*, That that very Fourteenth Imposture, which he handleth, is so pittifully treated, that it is but reading one short passage of *Lessius*. (which I have inserted in the end of this Book) for to see his Ignominy

ny written in undeniable Characters? It is no friendly part to be glad, that one, for whom you have a kindeneſſe, ſaith what he cannot prove, and undertakes what he cannot perform: yet you are glad to ſee this in your Friend, which another man would be aſhamed of in a Stranger. And perhaps your Friend, the Janſeniſt, in whoſe vindication you write, will be as glad to ſee your Letter, which is much according to his palate, full of falſity and errours.

You undertake to ſhew, that he hath not wronged *Vaſquez*, nor *Valentia*, nor *Tanner*: Let's ſee how you perform it. And to proceed orderly, let's begin with *Vaſquez*; and firſt lay down the accuſations on both ſides, and then come to you.

The Authour then of the Provinciall Letters ſpeaketh thus in his Sixth Letter. *It is ſaid in the Goſpel*, Give Alms of your ſuperfluity: *and yet divers Caſuiſts have found out a way, to exempt even the richeſt perſons from this obligation of giving Alms*, —— *by interpreting the word* ſuperfluity; *inſomuch that it ſeldom or never happeneth, that any man is troubled with any ſuch thing. And this is done by the learned* Vaſquez *in this manner. What ever men lay up out of a deſign to raiſe their fortunes, or thoſe of their relation, is not called* ſuperfluous. *For which reaſon it will be hard to finde any, among thoſe that are worldly minded, that have ought* ſuperfluous; *no not even among Kings.* And a little after he concludeth, *That it will be as ſure a way (according to* Vaſquez*) for a man that deſires* to work his Salvation, *to be guilty of ambition*

ambition enough, that so he may have nothing superfluous, as it is (according to the Gospel) not to be ambitious at all.

To this the Jesuites answered, That *Vasquez* taught quite contrary to what the Jansenist imposed on him. Here was then the question to be decided in the Twelfth Letter, and in its Answer, *viz. Whether the Author of the Provinciall Letters had cited* Vasquez *right, or no?* And you, Sir, who undertake to second the Jansenist, Author of the Provinciall Letters, maintain, that *Vasquez* is not wronged, but that he is really Author of the Doctrine, for which he is cited. I undertake to prove the contrary. Our question must be cleared by looking into *Vasquez*, as he lieth, in that *Treatise of Alms*; which consisteth of four Chapters. Of these four the first onely is that, where he treateth the question in hand, concerning Alms which secular men are bound to give. I shall therefore draw out from thence all *Vasquez* his Conclusions concerning this question; keeping, as near as may be, not onely the sense, but the very expressions of *Vasquez*.

Vasquez his Conclusions concerning Alms, which Secular Men are bound to give.

First all grant, that the Precept of actually giving Alms is an Affirmative Precept, which doth not oblige at all times. Dub. 3. num. 10.

Secondly all agree, that this Precept obligeth (under mortall sin) when our neighbour is in extream necessity. Ibid.

Thirdly all seem to agree, (though perhaps some dissent) that no man is bound to give Alms, when the necessity of the poor is not urgent, but onely ordinary. Ibid.

Fourthly some say, that though you have that which is superfluous, *not onely to nature, but also to your state or condition, yet that there is no obligation* of Precept *for you to give Alms, excepting onely, when some poor man is in extream necessity. So saith* Gabriel, Alexander, Major, Gerson. *But St.* Antonin, Conrad, *and* Durand *speak dubiously.* Ibid. n. 12.

Fifthly notwithstanding this there are other cases, besides those of extream necessity, in which a man is bound to give Alms. Ibid. n. 15.

Sixthly the ground of the obligation, which I have to give Alms, is, That Charity exacteth, that I should give that which is necessary to another, and superfluous to me: *yet if the necessity be but ordinary, and not urgent, it seemeth very hard, to oblige me under mortall sin.* n. 21. *But as* extream *necessity doth oblige, so* urgent *necessity obligeth also.* n. 24 *As therefore I am bound under* Precept *to relieve another mans* extream *necessity, out of that which is* superfluous to nature; *so it seemeth to me, that I am bound to relieve his* urgent *necessity, out of that which is* superfluous to my state.

Seventhly the Secular man is not bound to seek out the persons that are in necessity, as Prelates are; but to relieve them when they occurre. n. 25. *Neither is any particular secular man bound to releive this, or that particular poor*

man that doth occurre, when he may juſtly ſuppoſe, that ſome other will releive this poor man, if he do not. That therefore I be obliged under mortall ſin to relieve this man, *I muſt know that (probably) no body elſe will.* n. 28.

Eighthly the order of Charity muſt go thus. For to conſerve the good of my neighbour with detriment of my own, I muſt conſider whether they be equall, or unequall. For I am not bound to conſerve my neighbours life with loſſe of my own life: but I am bound to conſerve his life with the loſſe of other things. n. 25. *If therefore my neighbour be in danger of his life, or in great ſickneſſe, I am bound to help him with that which is* ſuperfluous to nature *for me and mine.* n. 26. *Secondly, if my neighbour be in danger of loſing his reputation, or fame, I am bound to ſuccour him with all that I have* ſuperfluous *to the maintenance of my nature. Thirdly, if one be in danger of falling from his ſtate, or condition, I am bound with that which is* ſuperfluous *to my ſtate, to ſupply him; I ſay, with that* which is ſuperfluous to my ſtate, *either preſent, or future, which I may lawfully aim at. For as I am not bound to loſe my ſtate, for fear another ſhould loſe his; ſo alſo I am not bound to loſe my future ſtate, which I may juſtly aim at, for to prevent the like loſſe in my neighbor. This is the expreſſe opinion of* Navarr *and* Cajetan. *For though* Cajetan *think, a man is bound to give Alms out of that which is* ſuperfluous, *yet he doth not think that* ſuperfluous, *which is reſerved to raiſe ones ſtate: So that one will ſcarce be obliged to give Alms,* (underſtand this in

the case here spoken of, when my neighbour is in danger of losing his state, unlesse I relieve him with that which is superfluous to my state, as *Vasquez* explicateth himself. *num.* 32. and as the following words import) *either in* Cajetans *opinion or mine, if this obligation grow onely out of what is superfluous to ones state.* num. 27. *It is certain then, that not onely* extream necessity, *but also many other* urgent necessities *oblige us to give Alms. Nor must we look onely on our having superfluity, but on our neighbours necessity.* Num. 29.

Ninthly Corduba *doth justly reprehend* Cajetan *for saying, it is onely a Veniall sin for an Advocate or Lawyer to refuse to plead for a poor man; or for a Physician to refuse to prescribe physick to a poor man. For* Corduba *judgeth it a Mortall Sin to refuse to prescribe, when the poor man is in danger of falling into a great sickness, or of losing his health. The like he judgeth of the Lawyer, when the poor man is in danger of losing his fame, his state, or his goods, for want of some body to plead for him. And this I think true, not onely when the question is of preventing the losse of fame, state, or goods, but also for recovering them, when they are unjustly taken from the poor man.* Num. 33. dub. 3. cap. 1.

These are *Vasquez* his Conclusions concerning Alms, which oblige Secular men (in this Fathers opinion) under Precept of Mortall Sin. Now tell me, what is here so criminall, that the whole Society should be defamed by it? With what face, but that of Impudence

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it ſelf, could the Authour of the Provinciall Letters ſay, *That* Vaſquez *freeth the rich men from giving Alms; and that according to* Vaſquez *it is as ſecure a way for a man that deſires his ſalvation, to be guilty of ambition enough, that ſo he may have nothing ſuperfluous, as it is according to the Goſpel, not to be ambitious at all*? Or with what face can you ſay, Sir, *That* Vaſquez *his deſign was to ſatisfie the rich, who would gladly be as ſeldom as may be obliged to give Alms; and that according to the Method of the Society*? Pag. 201. 2. Edit.

You ſee here, that *Gabriel*, *Alexander*, *Major*, *Gerſon*, clearly free ſecular men (as *Cajetan* alſo doth) from *obligation of Precept* of giving Alms in all caſes, but onely that of extream neceſſity. And Saint *Antonine*, *Conrad*, and *Durand* dare not ſay, That any other caſes oblige under Mortall Sin. Yet *Vaſquez* hath the knack of complying with rich men, though he tell them, there be many other caſes which oblige them under Mortall Sin. You ſee *Cajetan* obligeth not the Lawyer, or Phyſician, to aſſiſt the poor Patient, or Client, but under Veniall Sin; yet *Vaſquez* to comply *according to the Method of the Society* with the Lawyer and Phyſician, and give them large ſcope, telleth them, they are obliged under Mortall Sin to aſſiſt in theſe caſes.

You thought that after you had made your Reply, no body would ever look into *Vaſquez*: for you could not think, but that if any body would take the pains to read *Vaſquez*, he ſhould finde his Doctrine as far from being lax and

compliant, as you, Sir, are from sincerity; that is, as far as heaven is from the earth.

You complain *pag.* 194. of the second Engl. Edit. That the Answer to the Twelfth Letter of your friend the Jansenist toucheth nothing of what your Friend had said in his Twelfth Letter. I answer for him then, and tell you, the reason was, because your Friend had said nothing to the purpose: no more do you. Be not angry, good Sir; and I will make my words good. That which your Friend had to do, (and you also have) was to shew, that he had not cited *Vasquez* false. This he never shewed; nor do you, or can you shew. And yet till you shew this, you say nothing to the purpose. This Answer is abundantly enough. No more needs be said, to prove you and your Friend both Impostours. It is enough to read on the one side what is objected in the Sixth Letter against *Vasquez*; and on the other side the Conclusions here set faithfully down by me out of *Vasquez*, for to confute all which both you and your Friend say. Yet to condescend to you, or rather to satisfie the Readers, I will observe some of your errours.

You object, *That what worldly men lay up to raise their own fortunes, or that of their relations, is not called superfluous: for which reason it will be hard to finde any, among those who are worldly minded, that have ought superfluous, according to* Vasquez. What then? Doth *Vasquez* therefore free secular men from the obligation of giving Alms? Read *Vasquez*, and you will see, that he is so far from that, that few Casuists

Casuists are so severe as he. But Sir, to undeceive you, I must tell you, your Friend hath taken the citation of those words out of a wrong place; and so he either ignorantly or voluntarily erreth all the way. He taketh the words, which make up his objection out of the Fourth Chapter, num. 14. where *Vasquez* treateth of the obligation, which Clergy-men have to give alms. If he had taken them out of the First Chapter, he would there have found the Conclusions, which I have drawn out of him, in his own words. In the Fourth Chapter, num. 14. *Vasquez* saith nothing of the obligation which secular men have, or have not, to give Alms: He treateth of the obligation of Clergy-men, and saith, That there is great difference betwixt Secular and Clergy-men; for Secular Men may lay up to encrease their state; but Clergy-men may not. So in Secular Men, even Kings, you will hardly finde any thing superfluous; in Clergy-men, that have fat Benefices, you will (*saith Vasquez*) alwayes finde it, if they live sparingly, as they are bound to do. Now if your Friend would needs quote these words out of the Fourth Chapter, to set down the obligation, which (according to *Vasquez*) Secular men have to give Alms, at least he should have looked, how *Vasquez* qualified that obligation, in the place where he treated of Secular Men. By not doing this he fell to charge *Vasquez* wrongfully of favouring ambition, and relaxing the obligation which Secular Men have to give Alms. The Jesuites answered, that *Vasquez* was severe enough in his obligation: and to shew that he favoured not

ambition, they told your Friend the Authour of the Provinciall Letters, that *Vasquez* allowed not Secular Men any other raising their fortune, but such as was lawfull, nor any other pretense of Dignity, but such as they might justly aim at. *Statum, quem licitè possunt acquirere.* —— *Statum, quem dignè possunt acquirere.* And they asked him, why he cited not these words? You, to help your Friend out at this dead lift, answer, That those words, *Statum, quem licitè possunt acquirere*, and *statum quem dignè possunt acquirere* were fifteen pages *in folio* before the passage which he cited. A goodly Answer! What if they had been five hundred pages before? What were that to the purpose? Who bid your Friend cite a wrong place? It was a grosse errour in him to do so; and it is a grosse errour in you to bring such a simple excuse, unlesse you did it of set purpose to make your Friend be laugh'd at.

Another error of yours is, that as you confound the citations, so you confound the terms, which is to make your self ridiculous among School-men. So you *p.* 200. talk of *Corduba*, and take the matter quite wrong. The question is there (it is in *Vasquez*, *c.* 1. *dub.* 3. *num.* 32.) very different. And *Corduba* is as much against *Cajetan* and others, as against *Vasquez*. *Corduba* saith, That although there were no poor men at all in *urgent* want, yet he that hath superfluity, would be bound to give Alms sometimes, so to fulfill the Precept of Charity. This *Cajetan* will deny, as well as *Vasquez*: *Cajetan*, because he requireth, as a condition to expedite the obligation *under Precept*, that

that there be some poor in extream want; *Vasquez*, because he holdeth, that superfluity alone is not enough to oblige a man under mortall sin to give Alms, but joyneth with the superfluity the *extream* or *urgent* necessity of the poor, so to make the Precept oblige. But because *Vasquez* hath in this place *Hoc non placet*, you print these words in great Letters, as though they made *Vasquez* criminall; whilest notwithstanding he saith no more, then generally all Casuists do. For all say, That there is no obligation under *Mortall Sin* to give alms, unlesse there be some poor, either in *extream*, or in *urgent* necessity. *Urgent necessity* I understand to be such, that they cannot well passe without your alms. For if they can (as Day-labourers for example do) it is very hard to say, that it is a mortall sin not to give Alms sometimes, onely because the affirmative Precept must sometimes be practised. In this *Corduba* is singular; and if *Vasquez* say *Non placet*, *Cajetan*, *Navarr*, *Alexander*, *Gabriel*, *Major*, *Gerson*, *Sarmiento*, *St. Antonine*, and all the rest will say, *Non placet* too: for none hold with *Corduba*.

So Sir, you see how you erre by not understanding the terms of *ordinary* and *urgent* necessity: and I hope you will say no more, that the Jesuites shuffle in distinctions, and confound matters with terms, since your errour proceedeth from ignorance in terms, and from not distinguishing *ordinary* and *urgent* necessity. *Ordinary* necessity is that which Casuists call, *communis necessitas pauperum*, the common necessity of all those that are *truly poor*: *urgent* necessity is that,

that, which maketh poor men stand in present need of something, necessary either for life, as Beggars do, (I mean *true Beggars*, that know not well where to have a meals meat) or for health, as sick that are in want, or for preserving their fame or goods, as those that are oppressed by the rich, do. These and many other such like cases are *urgent*; in which *Vasquez* obligeth rich men under mortall sin to afford their help, if they know that others will not do it. Now these cases, which happen but too often, make it clear, that you wrong *Vasquez*, in saying, that he obligeth not to give alms, but in very rare cases, and such as never happen in *Paris*.

But I go on to shew you another errour of yours. The Jesuite (for he was a Jesuit, though you will needs mistake him) had in his Answer to the Jansenists Twelfth Letter, urged the Jansenist to shew, out of what words of *Vasquez* he could conclude, *That it would be as safe (according to* Vasquez*) for a man that desireth his salvation, to be guilty of ambition enough, that so he may have nothing superfluous, as it is, according to the Gospel, not to be ambitious at all.* To this the Jansenist was mute; you give two Answers, but both such as would make a Dog laugh. First you say, *You might answer, that this objection was never made by the Jesuite in the Imposture.* Pretty, Pretty. Do you take your Friend to be excused from falsifying an Authour, if a Jesuite do not pull him by the sleeve, and say, *Here, Sir, you have falsified this Authour?* Ridiculous. Is a lie no lie, unless a man be challenged with it? Or a Theft no

Theft,

Theft, unleſſe a man be caught in it? *John D' Alba* will thank you for this Maxime, which makes his ſtealing more excuſable, then the Jeſuites *Morall*. But, Sir, your Friend was told of this. He was told, that he had diſguized *Vaſquez*, and corrupted his Doctrine; which he had done as well in theſe words, as in the reſt. He was challenged of all; but becauſe all his words were not cited at length, you tell us, *You might anſwer that this objection was never made.* Indeed you are a luſty Diſputant, that can talk ſo ſtoutly againſt reaſon. But I would pardon this frivolous anſwer, becauſe at leaſt it is ſhort; if you did not ſecond it with a tedious diſcourſe of Non-ſenſe, which makes your ſecond anſwer. The Summe is, That you will needs have it a ſin of Ambition for a ſecular man to lay up any thing for to raiſe himſelf, or his, though to ſuch a ſtate, as he may lawfully pretend; which *Vaſquez* requireth, *Statum, quem licitè poſſunt acquirere.* You are extreamly out, Sir, in your judgement: Will you ſay, That it is a ſin of Ambition, that is, of its own nature a Deadly Sin, for a Peaſant to lay up a little money, whereby he may bring up his Childe at School, and make him a Lawyer, or a Phyſician, or (if God ſo call him) a Clergy-man? Or would you tell a Tradeſman, that he is bound ſtill to work in his ſhop, and that it is a ſin of Ambition to diſpoſe ſo, that by laying up ſomething in his youth, he may live in a better calling in his old dayes? I am very glad, Sir, that you cannot impugn *Vaſquez* his Doctrine, nor make it appear ill, but by advancing ſuch Paradoxes as theſe.

There

There remain yet two Objections more against *Vasquez*, which I will take notice of: you would prove by them both, that at least *Vasquez* obligeth rich men but very rarely to give alms. But what if you should prove this? Have I not shewed you, that *Cajetan*, and divers others oblige onely in case of *extream* necessity, which is but rare? But let's hear you. *Vasquez* (say you) understandeth all that he saith of the duty of rich men to give alms, to oblige onely, *when they know, that no body else will relieve the poor man.* He saith so: I have put it in his seventh conclusion. But is he therefore larger then others? *Cajetan* (as I have told you) holdeth, That I am not bound to give alms, but when I see a man in *extream* necessity. Now I can never know, that a man is in *extream* necessity of my alms, unlesse I know, that no body else will relieve him. Yet this *Cajetan* requireth; and it will be a harder matter to oblige a man in *Paris* to give alms, out of *Cajetans* Doctrine, then out of *Vasquez* his Doctrine. For *Cajetan* will say, That to oblige you under Mortall Sin to give this man an alms, you must know, that this man standeth in *extream* need of your alms: *Vasquez* will say, that to oblige you to give this man an alms; you must know, that this man is either in *extream* need of your alms, or in *urgent* need of it: Now *urgent* need is a great deal more common, then *extream* need as is evident.

But now I come to your grand *Achilles*, by which you would make it peremptorily certain, that *Vasquez* is very indulgent to the rich, and obligeth them very seldom to give alms; *Because*

cause (say you) *in those cases, in which* Vasquez *obligeth rich men to give alms, he alloweth the poor to steal from them.* For to answer this, I will do, as I did in the former matter, first set down *Vasquez* his Doctrine, which *in cap.* 1. *dub.* 7. is delivered in two Conclusions.

First, he saith with all Casuists generally, That in extream necessity *a poor man may take from the rich man that which is precisely necessary for his relief. The reason is, because the rich man is supposed not to be rationally unwilling, that the poor man should take to save his life that which is necessary.*

Secondly, Vasquez saith further *That in some* urgent necessity *a poor man may take from a rich man.* He saith *in some case* (*aliquo casu*) for it is not generall: and he explicates himself presently, *eo* (*inquam*) *casu, quo alius tenebatur huic, patienti extremam necessitatem vel gravem, succurrere.*——In that case, in which the rich man was bound to succour this poor man. In this Conclusion *Vasquez* is against *Cajetan*, and the Major part of Divines; but he hath with him *Sylvester* and *Angelus*. The reason of this Conclusion is the same, as of the former: For I cannot rationally be unwilling, that the poor man should take that, which I was bound under Mortal Sin to give him. This is *Vasquez* his Doctrine.

Now that which I have to say here is first, that this very Doctrine of *Vasquez*, which you lay hold on, evidently convinceth, that *Vasquez* is stricter in point of obliging rich men to give alms, then *Cajetan*, or other Divines ordinarily

are. For *Vasquez* therefore granteth, that the poor may take from the rich that which is precisely necessary, in more cases then *Cajetan* and others do, because he holdeth the rich obliged to give alms in more cases, then *Cajetan* and others do. So that the first thing, that can be concluded from this objection, is, that you and your Friend have all the way falsified *Vasquez*, and wrongfully judged him to be indulgent to the rich.

The second thing I have to say concerneth your Illation, *That either* Vasquez *doth not ordinarily oblige rich men to give Alms, or else he giveth the poor an ordinary permission to steal.* I must tell you, this Illation is very illogicall and inconsequent. It is very true, that *Vasquez* doth not ordinarily, that is, upon ordinary occasions, oblige rich men *by precept* to give alms; for he requireth, that the case be *urgent* at least, which is not *ordinary*; and so your whole Argument faileth in the first clause. Yet upon another account it faileth worse in the second clause. For *Vasquez* doth not say, That in all cases of *urgens necessity* the poor may steal; no, he alloweth not that: but (as I have told you) he alloweth, that when this particular rich man is bound to relieve this particular poor man, then the poor man may take to supply his necessity. Now this is not ordinary. And it is made lesse ordinary, and consequently the poor mans permission to steal lesse frequent, by that clause, which *Vasquez* prudently put, *That this determinate rich man is not bound under precept, to give this poor man an Alms, unlesse he probably*

bly suppose, that no body else will, or can do it. This caution you very simply laughed at, though it be a necessary one, and sheweth, that the poor man, if he be refused by one rich man, ought to go to another, and not presently fall a pilfering. But if after all his industry in begging no body will help him, then according to *Vasquez* he may lawfully take that which is necessary for his relief, not onely in his *extream*, but also in his *urgens* want.

This is *Vasquez* his Doctrine; which if you will impugn with reason, I shall willingly hear you: for I am not of *Vasquez* his opinion, nor of *Cajetans* neither; though I respect them both, as far above me. I have onely one thing more to adde, That this Treatise of *Vasquez* concerning Alms is a Posthume Work; and therefore it must not be wondred, if it be a little obscure, wanting the Authours last hand. Nor were it any great credit for you, if in a Work, which the Authour never lived to perfect, you should spy some errour. But your disgrace is not the lesse, for having falsified this Work.

But it is time to passe to *Valentia* and *Tanner*, whom you accuse of favouring Simony, which is crime enough, if you can prove it.

But before I begin with you, I will set down something for a generall Notion of Simony, to clear the Reader, and let him know in what all agree, and what the terms, which we must use, do mean. For though you, Sir, and your Friend, would needs be answered in this matter without School-terms, yet I judge it very impertinent to humour you in this desire: and if every Tradesman

man is allowed his terms; if a Faulconer or Huntſ-man would be laughed at for relating their Game without the terms of their art, ſure it cannot be required, that a Divine ſhould deſert his terms, which are neceſſary to make him intelligible.

Firſt then, the Reader will be pleaſed to underſtand, that the Definition of Simony, which St. *Tho.* 2.2. *q.*100. and all Divines allow of, is that which is given in *Gloſſ. Decret. c.* 1. *q.* 1. in theſe words. *Simonia eſt ſtudioſa voluntas emendi aut vendendi aliquid ſpirituale, aut ſpirituali annexum.* "Simony is a deliberate will "of Buying, or Selling, ſome Spirituall Thing, or ſomething annexed to a Spirituall Thing.

Secondly the Authour, from whoſe infamous crime this horrid Sin hath its name, is *Simon Magus*; who would have bought of St. *Peter* the power of giving the Holy Ghoſt by Impoſition of hands. For though the Authour of the Provinciall Letters (a fit Advocate for ſuch a purpoſe) ſay, (Letter the Twelfth, page 294. firſt Edit.) *That it is certain that* Simon Magus *uſed no terms of Buying or Selling*, yet it is moſt certain, that he did; and upon the authority of Scripture we have it, that he would have * *bought that power of* St. Peter. So St. *Peter* underſtood it, and ſo all the world conceived it, till this Janſeniſt was pleaſed to plead for *Simon Magus*.

Thirdly all conſent, that according to the Definition given, to make any act truly Simoniacall, there muſt be a Buying or Selling of ſome Spirituall Thing, or ſomething annexed to

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* *Acts* 8. 20.

a Spirituall Thing: And if there be not a Buying or Selling, then all agree, that there is no Simony. By this means Curats, and other Churchmen are exempt from Simony. For though they receive Tythes, Pensions, Stipends, and Distributions from the people in respect of their Spirituall Functions, yet they receive them not *as a price* of their Spiritual Functions, but as a Temporall Subsistance, which out of gratitude (or to incline them to do willingly what they undertake) the people pay, or give those, by whom they are helped in Spiritualls: and this is grounded on Christs appointment. For as St. *Paul* telleth, *1 Cor. 9. So our Lord ordained, to them that announce the Gospell, to live of the Gospell.* It is therefore allowed by all, that it is not Simony (speaking onely according to the Definition) to give a Temporall Good for a Spirituall, either by way of gratitude, or to encline the will, when there is no pact, or bargain of Justice intervening. And by this Doctrine many acts, which are commended by Antiquity, are understood. For example, *Baronius* in his History, Anno 929. commendeth *Henry* King of *Germany*, (whom he calleth *the Ornament of Christian Religion*) for having given great gifts, and a great part of the Province of *Suevia* to *Rodulph* King of *Italy* and *Burgundy*, for to obtain of him the Lance of *Constantine*, in which there was one of the Nails, wherewith Christ was nailed to the Crosse. This act is commended by *Baronius*; who would never have commended Simony. Nor indeed can that good King be suspected of Simony; since God blessed him, as *Luitprandus*

prandus relateth, with a great victory by means of that Lance. And besides he made a vow to God to extirpate Simony in all his Realm. We must therefore say, that what he gave for the Lance, which he esteemed *Sacred*, was not *as a price* to buy it, but *as a motive* to induce King *Rodulph* to give it, or *a gratitude* for it. And the like we must judge of divers other such actions, commended by Antiquity, and practised by Saints.

Fourthly it is to be known, that among other Divisions of Simony one very common is into Simony against *the Divine Law*, and Simony *against Positive Law*. Simony *against Divine Law* is that, which properly and strictly agreeth with the Definition above mentioned: Simony *against Positive Law*, as *Sotus* saith, *lib. 9. de Justit. q. 5. Art. 2.* is not properly Simony; for it hath not in it a Buying, or Selling, of a Spirituall Thing, or any thing annexed to a Spirituall Thing. But it is called Analogically Simony, because it is punished by the Church as Simony. For the Church hath forbidden many acts under pain of Simony, for very just reasons, though those acts contain not a Buying or Selling of a Spirituall Thing. These acts are all expressed in the Ecclesiasticall, or *Positive Law*. So that to incurre Simony against *Positive Law*, is to do some act expressly forbidden in the *Positive Law* under pain of Simony. These acts are very many, and it imports not to set them down: we have said enough for our purpose.

These things then being foreknown, now I come to you, Sir, and will begin with what

what you ſay againſt *Valentia*.

Your Friend the Janſeniſt in his Sixth Letter, pag. 114. chargeth *Valentia* to have deſerted St. *Thomas*, and to have taught in his 3. *Tome*, *pag.* 2042. this Doctrine, *If a man give a Temporall Good for a Spirituall*, (that is to ſay, money for a Benefice) *and that a man give money as the price of a Benefice, it is apparent Simony; but if he give it as the motive, inclining the will of the Incumbent to reſign his Intereſt*, (non tanquam pretium Beneficii, ſed tanquam motivum ad reſignandum) *it is not Simony, though he that reſigns, conſider and look upon the money as his principall end.* This is the charge he layeth to *Valentia*; which you, Sir, undertake to make good. The Jeſuites anſwer, that it is an Impoſture; and with good reaſon: for *Valentia* hath no ſuch thing at all.

I will tell you, Sir, what paſſed with me, when I read theſe words in your Friends Sixth Letter. I imagined, that they being in a different print under *Valentia*'s name, and the very page cited, muſt needs be in *Valentia*. I turned therefore to *Valentia*, having his Third Tome by me: But when I reflected on the citation, which was onely *pag.* 2042. *of his Third Tome* without telling the Impreſſion, I preſently diſcovered your Friend the Janſeniſts knavery. On the one ſide, by citing the page he would have all the world believe, he was very exact; and on the other ſide, by not telling what Impreſſion he followed, he was ſure, no man ſhould finde it out. There have been ſeverall Impreſſions of *Valentia*, and in my Book, which was printed at *Ingolſtad*,

stad, Anno 1603. there is no such thing in the page cited. I was troubled at this; but being resolved to search further, and to finde it out at last, I went to the Twelfth Letter, where the the same matter is handled again. There I found, that the citation of the page 2042. was meant of the page 2044. and that it was in *Tom.* 3. *Disput.* 16. *p.* 3. I turned therefore for the sixteenth Disputation, hoping there to finde both what was in the Sixth and Twelfth Letter. But the jest on't was, that in that Tome there are but Ten disputations: So that your Friends citing the Sixteenth, was but to fool the world, or rather to declare himself a Knave to all the world. I suppose you will lay the fault on the Printer; but I believe the Sequell will shew where the fault was. For I being still unsatisfied, went, and read all the Treatise of *Valentia* concerning Simony; which is in his Third Tome, Disp. 6. and in the Sixteenth Question: and after all I must tell you, that there is no such thing in *Valentia*, as either the Sixth or Twelfth Letter impose on him. There are indeed p. 3. (and in the Impression named pag. 1983. lit. D.) some words, which make it clear, that this is the place which was meant by those citations; as for example the Latine words, which he citeth in the Twelfth Letter (for those in the Sixth are of his own coining) are there, though not fully as they are cited. But as to the whole matter, he hath falsified *Valentia*, both in his Sixth and his Twelfth Letter. And this falsification consisteth chiefly in two things. First, whereas *Valentia* treateth onely of Simony as it is against the *Divine Law*, and

and in the Definition of all Divines, which I have ſet down, he maketh *Valentia* ſpeak of *Benefices:* which being a matter, where *Poſitive Law* is concerned, he detorteth *Valentia*'s ſenſe. Secondly, he feigneth words in another print, to make *Valentia* deliver a Doctrine, which he never dreamt on; nay, which he hath expreſly forewarned the Reader of; uſing neither *Valentia*'s words nor ſenſe; but ſmothering ſome paſſages of that Author, and foiſting in others to make them fit for his own purpoſe. This, Sir, you call *to cite the paſſage of* Valentia *at length*; for this you ſay, *The Jeſuites have nothing to anſwer to* Valentia. This your Friend calleth *Valentia*'s *Dream.* But, Sir, it is not *Valentia* that dreams; 'tis you that rave: *Valentia* hath no ſuch thing. The words are not *Valentia*'s; they are your Friends falſifying. You may perhaps ſay, that all that is laid to *Valentia*'s charge by your Friend, may be inferred out of *Valentia.* I anſwer you, that it can no more be inferred out of *Valentia*, then out of all other Divines, who unanimouſly admit the Definition of Simony, as I ſhall ſhew at the end of this Letter. But allow that it might be inferred out of *Valentia*, you ſhould then have cited *Valentia*'s words right, and ſhewed the Illation; you ſhould not have changed and chopt as you do. This is manifeſt Impoſture; and ſo I leave you with that good Title on your back, as to *Valentia*; and now I come to *Tanner.*

For *Tanner*, your Friend ſaith thus. *Tanner is of the ſame opinion with* Valentia, *Tom.* 3. *pag.* 1519. *confeſſing withall, that St.* Thomas *is of a contrary opinion, in that he abſolutely maintains,*

tains, that it is undeniable Simony to give a Spirituall Good for a Temporall, if the Temporall be the end thereof. Here *Tanner* is accused first, of all that which *Valentia* is accused of in the sixth Letter, though he have not the words imputed to him, nor the sense of them, no more then *Valentia*; and next of speaking against the absolute authority of St. *Thomas*.

For this the Jesuite charged your Friend with Imposture; and he endeavoured to clear himself in his Twelfth Letter: But the Answer to that Letter made him still appear an Impostour, so clearly that I need not adde one word. After all you come, Sir, to maintain the Impostour: but your Discourse is so childish, and so manifestly against reason, that a young Logician, newly stept over *pons asinorum*, would be able to confute it all. Your words run thus.

Tanner *saith in general, that it is no Simony in point of Conscience* (in foro conscientiæ) *to give a spiritual good for a Temporal, when the Temporal is only the Motive, though the principal one, and not the price of the Spiritual. And when he saith, it is not Simony in point of Conscience, his meaning is, that it is not any, either in regard of Divine right, or of Positive right.*

Here, Sir, you falsifie *Tanner*, in telling us *he speaketh in general* of Simony. He doth not in that place speak *in general* of Simony; he speaketh onely of Simony against *Divine Right*, as is manifest; first by the words which he useth, *verè & propriè Simonia*, truly and properly Simony, which import Simony against *Divine Right*. And secondly by his expresse *Caveat*, which he imme-

immediately giveth, as the Jesuite hath already told you. Again, Sir, you are highly out in the terms, when you take Simony *in foro conscientiæ* (in the Court of Conscience) to be a Generical name, according to *Tanner*, to all Simony; which is evidently false. For when *Tanner* had said, *That it is not Simony in the Court of Conscience*, he presently adjoyneth, *That this hindreth not, but that it may be Simony of Positive Right*: which is the exteriour Court. So he opposeth Simony *in foro conscientiæ* to Simony *in foro exteriori*: by the first he understands Simony against *Divine Law*: by the other Simony against *Positive Law*. Nor in this is he singular; but useth the terms, as other Divines do. Therefore when he saith, it is not Simony *in foro conscientiæ*, in the interiour Court of the Conscience, his meaning is not to say, that it is not Simony *in point of Conscience*, but it is not Simony against *Divine Right*; which is just contrary to what you inferre.

You go on therefore, and say, *Simony of Positive Right is Simony in point of Conscience*. I answer, that it is very certain, that he that hath committed Simony against *Positive Right*, is guilty in his conscience of Simony. *Tanner*, and *Valentia*, and every body say so. Yet notwithstanding the term *in foro conscientiæ* (in the Court of Conscience) is very different from that other term, *in foro exteriori*, (in the exteriour Court) where Positive Law is pronounced, as every Divine can tell you.

Now (to omit some of your Non-sense) I come to the consequence which you draw from this;

this; which is, *Consequently there are some Spirituall things which a man may, without Simony according to Positive Right, give for Temporall goods, by changing the word Price into that of Motive.* I answer first, That your consequence followeth not out of your Antecedent; and so you erre grosly in Logick. Secondly I answer, That no consequence can make, that the change of words shall save committing Simony. Thirdly I answer, That if you will frame your Proposition right, and say, *That there are some Spirituall Things, which a man may without Simony against either Divine or Positive Right, give or do for Temporall goods, not as for a price, but as for a Motive*, I grant it. This *Tanner*, and *Valentia*, and St. *Thomas*, and all generally say: So you may give your Curate his Fee for Baptizing your Childe; not as *a price* of that Sacrament, but as a *gratitude*, or *stipend*, which inclines the Curate willingly to do his Function. So I may give a poor man an Alms to move him to pray for me, or (if he be a Priest) to say a Masse for me,; and there's no Simony, though you are so simple as not to understand it. So also all the Tythes, Stipends, Distributions, and Fees, that are given to Clergy-men, are given, not as *the price* of their Spirituall Functions, or administring Sacraments, but as a *Motive*, or as a *Gratuity*, as I told you, already: and every body knows, that the people neither give their Goods to Church-men for nothing, nor are Simoniacall for paying their Duties.

And so, Sir, you are extreamly out in *Tanner*, as

as well as in *Valentia* and *Vasquez*. *Tanner* teacheth not the Doctrine, with which you charge him: nor is he so much against St. *Thomas*, as you would have him. He taketh the opinion, which seemeth to be against St. *Thomas*, but which is consonant to St. *Thomas* his Definition of Simony: and in this he followeth *Sotus* a Dominican, who explicateth St. *Thomas*. And if you mark it, Sir, you need not have run to falsifie either *Valentia* or *Tanner*, for to have drawn the Argument, which you and your Friend make. If you had not had a minde to butt against some Jesuite, you might have made a better Syllogisme out of the Definition of Simony, which St. *Thomas* and all the Schools hold. For example, you might have said thus. According to the Definition which all allow, Simony is a Buying, or Selling, some Spirituall Thing, or something that is annexed to a Spirituall Thing. But where a Temporall Thing is given freely, and is not *a price*, but onely a gratuit gift, or a *motive* inclining the will, there is no Buying or Selling a Spirituall Thing, or any thing annexed to a Spirituall Thing; therefore where a Temporall Thing is given freely, and is not *a price*, but a gratuit gift, or *a motive* inclining the will, there is no Simony. Thus you might have argued as well out of the Definition, which St. *Thomas* and all allow, as out of *Tanner*, or *Valentia*, or any Jesuite. Apply this to your case of a Living of four hundred pound a year, parted with for a thousand pound in hand, or any which shock the commands of the Church; and I defie you to answer without using the distinction *of*

Divine Right, and *Positive Right*, which the Jesuites use, and all Divines since St. *Thomas* his time, and long before.

And now, Sir, I have done. For all the rest that you say, of *Eradus Billus*, *Sanchez*, and who you will else, is nothing to the purpose. That which you undertook was to shew, that *Vasquez*, *Valentia*, and *Tanner* did teach, that which was imputed to them by the Authour of the Provinciall Letters. This you have not performed; and so your Friend remaineth still an Impostour. Now if *Sanchez*, *Escobar*, *Eradus Billus*, or any body else do say what you alledge, (which is not granted) begin a new Calumny on their account when you will, and you shall be answered. But first you must grant me, that you have falsified *Vasquez*, *Valentia*, and *Tanner*, as it is manifest you have. And then I will treat with you of what you dare, when you appear in your own colours; that is, a convinced Impostour. And so Fare you well.

An

An Answer to the Jansenists Thirteenth Letter.

Argument.

1. *That the Fable of a Box on the Ear, asserted by the Authour of the Provinciall Letters, to be given to one at* Compeigne, *is utterly false, by the Examine of* Monsieur de Rhodes, *the Authority of the King, Queen, and whole Court of* France. 2. *His sleeveless Answer in saying, when he was convinced of citing* Lessius *false,* That it was not the Question. 3. *That it is evidently false, that* Lessius *followeth* Victoria's *Opinion.* 4. *His grosse errour, that having promised to give Satisfaction to the* 13, 14, 15, 16, 17, *and* 18. *Impostures, he hath not touched them at all.* 5. *That no Casuist ever taught, that one may kill for simple Slaunders; though some have taught it lawfull, for hainous Calumnies, that concern Honour and Life: wherein the Learnedst Jesuits, as* Suarez, *and*

Vasquez, *condemne them. And if some private men have taught otherwise, their Doctrine is disowned by the whole Body, and that by a publique disavowing.* 6. *That the distinction betwixt* Practicall *and* Speculative Probabilities *(which he maketh* the Secret *of the Jesuits Politiques) is a common Distinction, used in all Schools, introduced by* Cajetan, *grounded on St.* Thomas *and the Law, and even on Scripture; never esteemed (as he saith)* ridiculous *in any University.* 7. *An Antithesis betwixt the Jesuits and Jansenists.* 8. *Of the difference of Opinions; and his false reasoning out of* Escobar, *concerning the Illation from* Speculative to Practique; *which he should have made quite contrary.* 9. *All that which he saith against* Probable Opinions, *retorted against himself.*

SIR

YOu are ever suitable to your self: alwayes weak in your answers, and violent in your passions: alwayes cowardly in your defence, and confident in your Impostures.

This of the Box o'th' Bar at *Compeigne* is no stale one: There I intend to begin. This question of Fact is without perplexity, and is also very honourable for you. The world will hereafter clear

clearly perceive what eſteem men ought to make of your integrity, and how far you are from (*a*) *a hazarding the loſſe of all by expoſing your ſelf to be diſcovered for an Impoſtour.* For you could not give the world a more illuſtrious proof of the ſincerity of your words, nor evince by a more ſignall inſtance, *That a Janſeniſt never lies.*

The King knows it; the Queen is throughly inform'd of it; the whole Court has heard the relation; and I aſſure my ſelf, that it is ſtill the diſcourſe of all *France*; behold a large Theater ſet open to your reputation. 'Tis pity you diſcover not your ſelf, nor make known the name of ſo learned a man, who ſo ſolidly grounds his Theology on a Box o'th' Ear.

There was a rumour ſpread a few dayes ſince in the Town of *Compeign*, that a perſon, whoſe name is well known, had receiv'd a Box o'th' Ear from a Jeſuite, whoſe rare modeſty hath gain'd him the affection of the greateſt in *France*. *Monſiegneur de Rhodes* deſirous to inform himſelf thereof, learnt the falſhood of that calumny from his very mouth, who was ſaid to be the perſon affronted.

While this falſe rumour blows over in *Compeigne*, and affords matter of laughter; the lye being aſhamed to ſee it ſelf diſcovered, and not daring to be ſeen any longer at Court, repair'd to you in your darkneſs, to requeſt you to lend it that fair gloſſe you ſet upon your Impoſtures, that ſo it might paſſe currant through the ſtreets of *Paris*.

You

(*a*) *Letter* 12.

You have given it welcome, because you love it; you have joyfully entertain'd it; and having painted and disguized it, you set it in the faireſt part of your Letter, at the head of an infinity of falſhoods which attend it as a Convoy.

Were you a grave Author, the Jeſuites would be in an ill taking. For how falſe ſoever this popular opinion were, as ſoon as it ſhould appear in your writings, you would oblige them by the doctrine of *Probability*, to grant according to *F. Eſcobar*, that it is a probable opinion, *ſecundum praxim Societatis*.

But, Sir, the King is expected at the very inſtant I am writing this; when he arrives, how will this maſk and transformed lye once dare to appear? What will men ſay of that able Writer, who ha's put it among his caſes of Conſcience? What will become of the Chriſtian inſtructions of that Curate, whom you onely put into your Letter, becauſe he has no great good will for the Jeſuites, and was driven out of *Paris* for bearing leſſe affection to Religion? In fine, what will the Janſeniſts anſwer, when it ſhall be laid to their charge, that to the prejudice of innocence you have, from a ſilly report, made the deciſions of their Morall Divinity?

Really, Sir, I do not ſee what they can ſay, unleſſe haply that Grace being Verity in the Spirit, and Charity in the Heart, they have both failed you. But ſince this confeſſion is not very Catholique, I had rather ſay you have failed, as to Grace; and that it is falſe, that a Jeſuite hath wounded Charity by giving a Box on the Ear; but 'tis true, that a Janſeniſt writing it has given Truth a buffet.

Here

Here leave we then your Impoſture of *Compeigne*, and let us ſee whether you defend the Fourth any better, then you have done the former Three.

I have convinced you of falſhood upon the Text concerning Homicide, which you aſcribe to *Leſſius* a Jeſuite, though it belongs to *Victoria*, whoſe name you conceal in your Seventh Letter. After reproof for this foul dealing, you acknowledge in your Thirteenth, that 'tis indeed *Victoria's*; and to excuſe your ſelf for charging it upon another you anſwer, *That this is not the ſubject of the Diſpute.* I know not whether it be the ſubject you take for your diſpute; but I well know, Sir, nor can you deny it, that it is the ſubject of your Impoſture.

I perceive plainly it is a Subject that does not pleaſe you, as not finding your ſelf in a good poſture concerning it; and that you would be glad to ſhift your place: But what avails the ſick man to quit his bed, if he cannot leave his weakneſſe behinde, but muſt carry his ſickneſſe with him? You may well fly to another Subject, becauſe you finde not your advantage in this. 'Tis the ordinary method of Heretiques, in whom you are not meanly ſtudied. But you cannot perſwade your ſelf, that to father words on *Leſſius*, which you are forc'd to reſtore to *Victoria*, is not a moſt viſible falſification. See here the paſſage in Diſpute, which I deliver you in your own terms. *He that has receiv'd a Box o'th' Ear, may not have an intention to revenge himſelf, but he may intend to avoid infamy, and on that account immediately repell the affront, even with his*

his sword. Tell me then, Sir, is not this the Text you ascrib'd to *Lessius* in your Seventh Letter? And tell me, is not this the very same Text you restore to *Victoria* in your Thirteenth? Is not this a palpable falsity? In fine, is it sufficient for him that committed it, to say for his justification, *That this is not the subject of the Dispute?* I apprehend a Purser in the very fact, and compell him to restore it to the owner: is he quit for saying, that this is not the subject of his charge, and that he is guilty of many more robberies?

You see, Sir, the fault you have committed in ascribing that to an Authour, which he onely reports out of another. I might content my self with having forc'd you to a publique acknowledgement thereof: But because you will say, *That is not the subject of the Dispute*, there being indeed many other faults to correct in your sheet; I will go on with the list of your Impostures, which grow still grosser, as they increase in number.

If it be true, say you, *that Lessius does but cite the words of the Casuist* Victoria, *it is also as true, that he cites them not, but to follow them.* This is a new Imposture, which draws indeed many other after it, but does not justifie the precedent. It is an ill way for the healing of your wounds, to make still fresh ones.

Had you been content with falsifying this Jesuites words, it might have been taken for an effect of your distemper, which would have begot our pitty. But to change his thoughts, and corrupt the purity of his Doctrine, is an effect of an affected

affected malice, which merits nothing but disdain and indignation.

Is it to follow *Victoria*'s opinion to say, that it ought not easily to be permitted, because it is to be feared, lest it might give occasion of hatred, revenge, and excesse? Could he declare himself against that celebrious Authour in any rougher expression, without transgressing the bounds of civility, and that respect which ought to be observ'd in this kinde of dispute against Catholique Doctours?

Is it a following of his opinion to impugne it with St. *Austins* authority, (which you had no minde to make known, because it would at the same time have discover'd your fraud) and to conclude with the opinion of that great Saint, that if he hardly grants, that one may kill a man in defence of his life, much lesse would he affirm it lawfull to kill him in defence of his honour?

Is it a following of his opinion to say immediately after, on the subject of that other Maxime, which permits to kill in repulse of a calumny that admits no other defence, that he also condemns it in the practique? *Hæc quoque sententia,* (these words are remarkable to shew the connexion of this decision with the precedent) *hæc quoque,* (give me leave, Sir, once again to repeat them, that I may shew you the reason I had to cite these words; not to confound them with the other, as you impose upon me, notwithstanding I had advertis'd you of it in my answer to your Eleventh Letter, but to shew you their conformity) *Hæc quoque sententia mihi in praxi non probatur: quia multis cædibus cum magna reipub-*

lica

licæ perturbatione præberet occasionem. Neither do I approve this opinion in practice, because it would open a gap to many secret murthers, which would occasion great disorder in the Commonwealth; and when we dispute of the right, which every man hath to defend himself, we must always take heed, that the practice thereof be not prejudiciall to the publique.

After such evident proofs how durst you assert, that *Lessius* cites *Victoria's* opinion for no other purpose, but to follow it? How had you the confidence, to take to witnesse all those persons of quality, that saw it in the Originall, even before I had design'd to answer you? I told you in my Answer to your Impostures, that many Honourable Persons had taken notice of this before me; and I was satisfied with their testimony without citing you the Text, which they themselves had examined. How can you affirm without blushing, that I hid it from them? I cited it since in answer to that rare *Elogium*, you give to Raillery in your Eleventh Letter; How had you the baseness to dissemble it?

I verily believe, you imagin'd there were not left in the world any persons of Honor or Learning; and that therefore you might with impunity call them to witnesse, like those free sinners, Letter 4. *those full and accomplisht sinners*, who (you know) swear incessantly *by God*, and take him to witnesse without the least scruple, because they believe not there is any.

For did you fear the judgement of Persons of Honour, by what Jansenian sincerity could you accuse me of suppressing the Text of the number

ber 80. which directly impugns *Victoria's* opinion; since by citing it in my answer to your Eleventh Letter, I had prevented this cavill? And did you apprehend the censure of the Learned, how could you assert, that the Text of the number 82. which I cited in the refutation of your Fourth Imposture, *concerns a question of a different nature, and an opinion totally separate?*

Awake your memory, Sir; it has done you great disservice. Reminde your self, that *Lessius* compriseth these two opinions, as two *species* of the same *genus*, in one and the same question, *viz.* Whether it be lawfull to kill a man in defence of ones honour. Remember that the reasons he brings to overthrow the one, are of equal force against the other. Call to memory those words, which shew their connexion in this Authours opinion, *hæc quoque sententia mihi in praxi non probatur.* But though you vainly glory in forgetting the most excellent of tongues, yet remember at least your own words, and reflect on what you say at the beginning of your Letter, that your 15, 16, 17, 18, Impostures, (where the second opinion is handled, that permits a man to kill a Calumniatour) are on the same Subject with that where the first opinion is discussed, which permits him that has receiv'd a Box o'th' Ear to repulse the injury, even with his sword; and *that therefore it is proper to give satisfaction thereto at the same time. Now if it is proper to give satisfaction thereto at the same time*, why is it not proper to speak of them at the same time? Shall they be all of different subjects for me, and of one sole subject for you?

I ask

I ask you, Sir, by what equivocation you can reconcile the contradiction that is between the first and second page of your Letter? I had learned out of the Abbot of St. *Cyran*'s Indictment, that that illustrious head of your Sect did believe one might whisper, that the Councell of *Trent* was but a Councell of Divines that had much altered the Doctrine of the Church, and deny it aloud, when he was accus'd for having said it. But I must needs confesse the Schollar does far surpasse the master. For you think it lawfull to say aloud, that two *opinions are on the same subject*, and a moment after to assert *aloud*, that these very opinions are totally separate, and on a clean different subject.

I do not see, Sir, how you can leap over this block, unlesse you imitate *Monsieur de St. Cyran* in one of his excellent Letters, whereof the Jesuites have the Original in *Clermont* Colledge, which you may see when you please; for I assure you they shew them as willingly to all the world, as you have formerly been solicitous to suppresse all the Copies.

Hear then, Sir, how this incomparable Abbot speaks, writing to *Monsieur D' Andilly*. *If I am sometimes caught in contrariety of discourse, as I lately was by that excellent Cozen whom you love, I have reason to defend my self, being partly of a celestiall composition, two contrary qualities, fire and water, meet together, which make me sometimes fall into contrary discourses; yet so as one destroyes not the other. Like as in the Heavens, the fire that neighbours the Moon, which is not far from the waters that environ it,*

it, feels not any diminution of its heat.

Truly the Abbot of St. *Cyran* reason'd not ill sometimes. He knew how to reconcile the qualities of the Moon and the Fire; and to make a temper of heat and moisture, excellent to remedy the defects of the memory. This may stand you in some stead, Sir; for I perceive your memory often fails you; and that having promised in the beginning to give satisfaction to the Eleventh, 13, 14, 15, 16, 17, and 18. Impostures, you are carried away so violently upon the Fourth, that you leave the rest in your Inkhorn.

I was in hope you would tell us, wherefore you attribute to *Leyman* the Jesuite the opinion of *Navarr* touching Duels, which is the subject of your Eleventh Imposture: you have forgot it.

I expected a more faithfull translation of two (*b*) passages of *Molina*, which you have so cruelly maimed: it was quite out of your minde.

I judged with you, that it was but just to make some satisfaction to (*c*) *Reginaldus*, *Lessius*, *Filiucius*, whose Texts you have falsified and lam'd, by suppressing one part to corrupt the other: This slipt clean out of your memory.

In fine, I thought you would have shew'd me some Jesuite, that taught what you falsly accuse them of, That the Law of God forbids not to kill for *simple detractions*; for 'tis the word *simple* that makes the jeast: and truly, Sir, you were of opinion, that it was fit to give satisfaction therein. But your memory failed you. You resemble

(*b*) *In the* 13. *and* 14. *Imposture.*
(*c*) *In the* 16, 17, 18.

ble those bad Debtours, who daily commence new suites for fear of paying their old debts. If you must have satisfied all the Calumnies you have published, contrary to the duties of Justice and Christian Charity, you would have been found wholly insolvent. What did you do to deceive your Creditours? You resolved to bring an action against them upon the Doctrine of *Probability*, and to pursue them with such just ratiocinations, and judicious reflections, that you would give us reason to doubt, which of the two you excell'd in most, Judgement or Memory.

I might send you to the first Quaternion of the second part of your Impostures, which very seasonably appear'd at the same time your Letter came forth, to shew you, that you are as learned in the Doctrine of Heretical Opinions, as ill instructed in the Doctrine of Probability. But because you seem extraordinarily moved, I must endeavour anew to appease you, and reduce you to reason.

To take off the scandall you have given the people by most calumniously publishing, that the Jesuites permit, according to the Law of God, to kill men for *simple slaunders*, and that if they forbid it, 'tis onely for politique reasons, I have thought it necessary in refuting that horrible falsehood to advertise the publique of two things. The first, (d) That no Casuists ever advanced that Maxime. The second, That some have written it as lawfull to kill for *hainous* calumnies that concern Honour and Life, when they cannot other-

(d) *In my answer to the 15. Imposture, and in the advertisement that follows the Eighteenth.*

otherwiſe be rupulſed: and it is pitty, that *Monſieur Du Vall* engag'd himſelf with *Bannes* in that party. But as to the Jeſuites, their moſt learned Authours, as *Vaſquez* and *Suarez*, do abſolutely condemn that Maxime: the reſt condemn it in practice. I adde, that if ſome particular men have followed that ſtrange Doctrine, 'twas their misfortune to recede from the Sentiments of their Order, which has publiquely diſavowed them, as all the world can tell. To this what have you anſwered?

To elude my firſt propoſition you have falſified it, by omitting the word *ſimple*: There's a touch of your rare memory, which has found out the art (ſought for by an Ancient) of forgetting what it pleaſeth. And you make me ſay, *There is not one Jeſuit that permits to kill for calumnies*: There's a rare ſirk of your wit, which would deſerve a Retort, had not I many more of them to remark.

To oppoſe the ſecond, you highly blame that diverſity of opinions, which is among their Authours; where ſome of them diſallow the opinion of *Bannes* both in Practice and Speculation, others condemn it onely in practice; and by a new ſtratagem, inſtead of dividing your enemies, you will unite them againſt their own ſentiments. But for what deſign? To ſhew that they conſpire by an admirable accord to eſtabliſh that Doctrine, even while they condemn it; as alſo that you might juggle all your Impoſtures out of ſight, while you thus amuſe the world with your Sophiſmes. This indeed is a ſubtilty worthy of you: but you even ſurpaſſe your ſelf in

the observations, and reflections you make in order to effect it.

You observe in the first place, *That this distinction of Speculation and Practice in matter of opinion, which the University has looked on as ridiculous, is an invention of the Jesuites, and a secret of their Politiques, which is fit to be made known.*

The Jesuites by this account are much more ancient in Gods Church, then I conceiv'd they had been, by rules of our Chronology. For (e) *Sanchez* the Jesuite had made me believe hitherto, *That Cardinall* Cajetan *had introduced it into Divinity; that St.* Thomas *had opened him the way to it; and that many Divines had since receiv'd it.* But seeing you assure me, it was invented by those Fathers, I conclude them to be of the age of St. *Thomas*; nay, even as ancient as the Gospel, since Divines do ordinarily ground this distinction on that of St. *Paul*, (f) who grants, that to eat of the flesh of Victims is lawfull in it self. (This they call in the Schools *lawfull in speculation*) Yet that in the circumstances of the time, when the scandall of the Faithfull was so dangerous, he would never have practis'd it. (This they call *forbidden in practice.*)

Further

(e) *Hujus distinctionis Author primus est Cajetanus op. 17. resp. 13. d. 7. & in 1, 2. q. 57. a. 5. ad 3. ubi sanctus Thomas ansam præbuit, & postmodum multi Doctores eam amplexi sunt.* Tho. Sanch. lib. 2. de Matrim. disp. 41. num. 4.

(f) 1 *Cor.* c. 8.

Further, Sir, the Jesuites are very great Politicians, to make a *secret* of the commoneſt thing in the world among the Learned; to publiſh this rare *secret* in all their Books, and to teach it in all their Schools. Where is your judgement? *Sancius*, (*g*) a famous Spaniſh Divine, affirms this diſtinction common among the Juriſconſults, and that many of them dare not follow in practice the opinions of *Cujas*, *Duarenus*, and *Donellus*, becauſe they think them onely good for ſpeculation and the School. *Appellantque illas opiniones ſolum Theoricas & non Practicas, tantumque ad Scholarum ludum proficuas, & non ad judicandum in praxi.* (*h*) *Monſieur Du Vall* has made it common in *Sorbon.* (*i*) *Diana*, and *Paſcaligus* among the Diſciples of St. *Auſtin*, *Cajetan* among the Diſciples of St. *Thomas*: and yet you fancy men will believe, that the Jeſuites made a ſecret of it in their Politiques; and that the Univerſity of *Paris* *conſidered it as ridiculous*. Do not you your ſelf deſerve to be uſed ridiculouſly by all the Univerſities in the world?

You adde, that the ſecret of this diſtinction avails them not for queſtions wherein Religion is concern'd; and that they little trouble themſelves therewith, becauſe (*k*) *this is not the place where God viſibly exerciſes his juſtice.* But make

(*g*) *Johannnes Sancius diſp.* 44. *n.* 63.
(*h*) *Du Vallius de Bonit. & Malit. human. Act.* 9. 4. *n.* 12.
(*i*) *Diana. p.* 8. *T.* 1. *reſp.* 9. *& p.* 2. *T.* 6.
(*k*) *Pag.* 4.

make great use of it, when they are *to secure themselves as to the Judges*; (*l*) *and so by a subversion contrary to the spirit of the Saints, are bold against God, and timerous as to men.*

In good earnest, Sir, you ought not to discover the secret of those good Fathers to the whole world. For besides that you give a jealousie to all Divines, by these rare commendations which they deserve as well as the Jesuites, seeing they teach the same Doctrine; you furnish Theeves and Murtherers with a pregnant argument, to secure themselves from the Judges, and strangely subvert the order of justice: for when by the subtlety of this distinction, they have shewn the Judges, that 'tis lawfull to rob and kill *speculasively*, they will finde a way to passe (as you admirably prove it) *from the speculation to the practice.* And why should not they have right to act, what the Schools teach? However I am confident, there are not many, that would willingly trust to that secret of these Doctours, but would rather prefer that of *Jansenius*, who had found a method, how to take secretly as much of the money belonging to the Colledge of Saint *Pulcheria*, as would maintain *Barcos* without *any mans discovering it by the yearly accounts he was to make thereof.*

Behold how opposite the Maximes of the *Jesuites* are to those of the *Jansenists*. The Jesuites, say you, approve of crimes in speculation, and condemn them in practice: The Janfenists commit crimes in practice, and condemn them in speculation. The Jesuites, according to your vi-

sions,

(*l*) *Pag.* 6.

ſions, ſeek diſtinctions to ſecure themſelves againſt Judges: and the Janſeniſts invent calumnies to ſecure themſelves againſt the Popes. *But which is much reſented by thoſe who have a reall love for that reformed Church, whoſe reeſtabliſhment you proſeſſ*, the Ieſuites for the zeal they bear to the good of the State, are welcome to the Iudges: whereas the Janſeniſts, by reaſon of their rebellion againſt the Church, finde no favour from the Popes.

Behold the true Source of all your calumnies and reproaches. This it is, that makes you fret with envy, and which begets this third obſervation. *That the Ieſuites imagine, that the eſteem they have in the Church, will hinder men from puniſhing their attempts againſt the Truth.*

Do you not fear they will be ſtung at this reproach, and offended, that you publiſh the credit they have in the Church? Had all the Janſenian Sect laboured as long a time to juſtifie the ſound Doctrine of the Ieſuites, as it hath done to calumniate it, could it have ſuggeſted to you a more pregnant, clear, and invincible proof then this? For if they have credit in the Church, which is holy and wiſe; on what elſe can it be grounded, but on the purity of their manners and doctrine? Can vice have eſteem, where ſanctity reigns? Or unſound Doctrine ſubſiſt with honour, where verity Preſides?

Recall to minde what you practis'd at *Rome*, with Pope *Innocent* the Tenth, and the arts you us'd to purchaſe credit in the Church. Have you prevail'd therein? Have you by all your Intrigues procur'd the approbation of any one

of

of your pernicious Maximes? The very name of Ianseniſt, is it not equally ſuſpected of Church and State? Have not all your Books been blaſted by an opprobrious Cenſure? Finde you not above forty of them in the liſt of prohibited Books? And have they not lately condemn'd at *Rome* the two laſt Letters of *Monſieur Arnauld*, which made ſo great a noiſe in *Sorbon*? Who ſees not this diſgrace to be an infallible mark of your errours? and a penalty neceſſarily annext to Hereſie?

Now therefore argue thus by the Law of contraries. *The Jeſuites have reputation in the Church.* Councels approve their Inſtitute; Popes make Bulls in favour of their ſound Doctrine, and good life: The Biſhops honour them with employment in their Dioceſſes, to labour for the ſalvation of ſouls, and inſtruction of the people. The good and vertuous, that know them, love them; there are none but Heretiques and Libertines, that perſecute them. Men muſt therefore conclude, that the Ianſeniſts are much to blame for decrying their Morality, ſince it is univerſally approv'd, that thoſe ſcandalous Letters, which fly over all *France*, are fill'd with nothing but Impoſtures, Falſhoods, and Diſguiſements.

Really, Sir, this onely conſideration might ſerve, as a generall Apology for all you have hitherto ſaid: which though you ſhould repeat a thouſand ſeverall wayes, men might content themſelves with ſending you to *Rome*, and deſiring you to preſent your grievances to the Pope, who is the ſovereign Iudge, as well of the Doctrine

drine of Manners, as of Faith. For men begin here to be weary of your repetitions.

How often have you tired our ears with the Doctrine of Probable Opinions? Must I again make you bluſh at your abſurdities therein? I ſhould willingly forbear to give you that confuſion, but that I evidently perceive, you want light as well as Charity, and have need of inſtruction.

Learn therefore, Sir, ſeeing you will make us dwell upon the ſubject of Homicide, that there are opinions in this matter openly repugnant to Faith, which they call Hereticall, as that of the *Waldenſes*, who held it was never lawfull to kill a man for any cauſe whatſoever; no, not by the Laws of Iuſtice.

There be other opinions covertly repugnant to Faith, which we call ſuſpected and dangerous, as is the opinion you propoſe without reſervation: *That there is an infinite diſtance between Gods prohibition of killing, and the ſpeculative permiſſion that is given therein by Authours.* For ſeeing you never explain your ſelf what prohibition, or what permiſſion you mean, men have cauſe to doubt, whether or no (to ſeem more holy then the Laws) you affect not this error. (m) *That it is never lawfull to kill a man, no not by publique Authority, nor to defend ones life, cum moderamine inculpatæ tutelæ.* Wherefore ſpeak again, and that clearly; for there is a precipice on either hand: be it in too much remiſneſſe, which corrupts the Doctrine of manners;

(m) *A Caſtro. Minor. verb.* Occidere, *Hæreſ.* 1.

ners; or in an excesse of rigour, which ruines the Doctrine of Faith.

There be other that are against good manners, which we term scandalous, as those of *Monsieur de St. Cyran*, (n) who taught, that one was oblig'd to kill a man, when incited thereto by inspiration, though it were contrary to the exteriour Law that forbids it.

There are some that contradict common sense, which we call Extravagant and temerarious, as that of the same Abbot, who proves in his *Royall question*, which you acknowledge for the first of his works, that men are oftentimes oblig'd to kill themselves; and that as this obligation is one of the most important and difficult, so there is required a great courage, and an extraordinary strength of minde to perform it.

There be other opinions that are receiv'd by the whole Church, from which it is not lawfull to recede, and which for that reason we term Orthodox, Catholique, Indubitable. For instance, that he who kills a Thief, whom he findes in the night forcing the doors of a house; or breaking through the walls, ought not to be questioned for it; for the Scripture it self declares as much.

There be yet other opinions, that are not so clear and evident, which the Church leaves to be disputed by Divines, permiting them to hold what they think good; and these are they we call *probable*: among which we must yet distinguish opinions,

(n) *'Tis a part of his Indictment, to be seen in* Clermont *colledge.*

opinions *probable in practice*, (that is such as one may practise with a safe conscience) from those which are onely *probable in speculation*, that is to say, in the subtle precisions of the mind, which contemplates things lawfull in themselves; though in practice they are ever accompanied with such dangerous circumstances, as render them unlawfull.

You see the reason why Divines affirm them probable in *speculation*, but not in *practice*. And if some few, as you have observ'd, teach that all things, which are lawfull in speculation, are also allowable in practice, 'tis not in that ill sense you ascribe unto them: but in another clean contrary. For they always presuppose them separable from the circumstances that corrupt them; insomuch, that from the instant of their being inseparable from them, it is impossible they should pass (according to the universall Sentiment of all Doctors) from the Speculative to the Practick. Thus does *F. Escobar* explain himself, in the very place you quote; and had you clearly delivered his meaning, the most illiterate would soon have perceived your digressions.

(o) *I hold*, sayes he, *the first opinion, because if after I have foreseen the inconveniences arising from the practice, I yet probably judge this practice to be allowable, it is lawfull for me to make use of it. I grant nevertheless, that all that is lawfull, is not always expedient, by reason of the exteriour circumstances. And moreover*

(o) *P. D' Escobar. lib. 2. Theol. Moral. Sect. 1. de Conscientiâ, Problem. 5.*

over if the Prince, or a Soverign Court, should forbid it by their Declarations, or Ordinances, then the opinion that should be found contrary, would cease to be probable. For example, there are found some Propositions of Angelus, Armilla, *and* Sylvester, *which were probable before the Councell of* Trent: *and yet since that Councell, it is not lawfull to follow them in practice. Wherefore when it is said, that an opinion is not probable in practice, I hold, for my part, that it is not probable in speculation neither, because the inconveniences, that occurre in the practice, shew us the falshood of it.*

Now, Sir, I pray does not *F. Escobar* reason well sometimes? Had you argued so well as he, should you not have passed from the Practice to the Speculation, instead of passing, as you do, from the Speculation to the Practice? And to speak clearly, ought you not to have concluded from this Text, that since the Iesuites esteem the opinion of *Bannes*, *Victoria*, and *Monsieur Du Val* touching Homicide not to be probable in Practice, it follows according to *F. Escobar*, That it is not probable even in Speculation.

Let us then contract our discourse; and to refute (in few words) the rest of your Impostures, let us make use of these certain rules, for discovery of their injustice.

It is false in the first place, *That whatsoever is approv'd by celebrious Authors, is probable and safe in conscience.* You take the words of Authours meerly to corrupt them. When it is said that one celebrious Authour is sufficient to make

make an opinion probable and safe in Conscience, 'tis not to be understood, that all he teaches is probable. You are as far from the sense of this Proposition, as Heaven is from Earth. Cardinall *Cajetan* is a famous Authour; and yet, by a supream order, they have cut off from his writings divers decisions that were not maintainable. The true sense of this *Maxime*, Sir, is, that the probability of an opinion depends not so much on the multitude of Authours that teach it, as on the strength of the reasons whereon it is grounded. For were there but one sole Authour that asserted it, yet in case the reasons he brought were solid, and the opinion he establisht neither repugnant to Faith, nor good manners, his authority were sufficient to introduce it into the Schools, and to give it credit among the Learned. See what it is that has deceiv'd you. You separated the authority of the Authour from the force of his reasons, conformable to Faith and good manners: and 'tis no wonder, if from a Maxime corrupted by ignorance, or disguis'd by artifice, you have deduc'd no better consequences.

It is consequently false, Sir, that the Doctrine of Probability makes the Jesuits the maintainers of all the errours the Casuists can commit; seeing that to the contrary, Probability excludes the errors that are repugnant to the rules of Faith, and discipline of good manners.

It is false, that this diversity of probable opinions is fatall to Religion. This smells of Calvinisme: nor can you averre such a falshood, without offending the Pope, who permits them;

the Universities, which teach them; and all wise men, who follow them.

It is false, that this very diversity of opinions, provided they be probable, is contrary to the spirit of St. *Ignatius*, and his Order; since it is not contrary to the spirit of the Church. When he recommends to them uniformity of minde and doctrine, he takes not from them the liberty of probable opinions, but severely forbids them to embrace heretically and dangerous opinions: and were there any one among his Children, that had embraced *Jansenisme*, their Order could no more endure him, then the sea can endure a dead body, without thrusting it from its bosome, and casting it on the sand.

It is false in fine, that the doctrine of probable opinions, is a mark of their remisnesse. And when you say, *That there are many other Casuists that are grown remisse as well as they*, because with them they maintain probable opinions; you do them more honour then you imagine. For if all those that teach this Doctrine are with them, and involved (as you will have it) in the same remisnesse, you oppose your self to all Catholique Doctours, and remain really alone without force or support; and indeed without all other defence, then that of the Disciples of *Luther* and *Calvin*.

After all, Sir, I am glad that you acknowledge at the end of your Letter, the purity of their Institute, the sanctity of their Founder, and the wisedom of their first Generalls; whom you seem to involve in the confusion of that pretended disorder *of Probability*, when you say in your Fifth

Fifth Letter, *That at their first appearance St.* Auguſtine, *St.* Jerome, *St.* Ambroſe, *and all the reſt of the Fathers vaniſh'd out of ſight, as to Morality; and that they were ſpread over the whole earth, by the Doctrine of Probable Opinions, which is the Source and Baſis of all Irregularities.*

You have by this prevented the reproach, I ſhould have caſt upon you elſe where; and the Jeſuites ought to hold themſelves ſatisfied as to that particular, ſince their Order *having ſpread it ſelf over the whole earth*, under St. *Ignatius* and their firſt Generalls, whom you exempt from blame, it is clear by your own confeſſion, either that the Doctrine of *Probable Opininions* is not the ſource of their Irregularities, or that they were not ſpread over the face of the earth by that Doctrine.

But I am ſorry you did not at the ſame time obſerve, that St. *Ignatius*, and Father *Laines*, the two firſt Generalls of their Order, had ſucked in the Doctrine of *Probability* in the Univerſity of *Paris*, which was then the moſt flouriſhing and pureſt fountain of Morall Divinity, and that they had tranſmitted it to their Children, recommending unto them never to recede from the common opinions of the Schools, to caſt themſelves upon dangerous novelties.

What will you ſay, Sir, if I ſhew you, that though you are a declar'd enemy to the Doctrine of Probable Opinions, yet you are oblig'd in deſpite of your averſion, to approve what you condemn, and to bear at the ſame time two ſo different Titles, as Accuſer of what you

approve, and Approver of what you accuse?

For either you believe, that among the questions of Morality there are Opinions Probable on either part, or you do not believe it: if you believe it, you are an adherent to Probability: if you disbelieve it, you go against common sense. For if it be true, as the Philosopher sayes, That in no Science there is more of Probability, and lesse of evidence then in Morality, is it not absurd to expect to finde in it what is not there? I should as easily say, you have found the evidence of the truth, and falshood of all things, and that in case we hearken to *Port Royall*, we shall have nothing but Articles of Faith in Speculative Divinity, Canons and indubitable Rules in Morality, infallible Aphorismes in Physick, Demonstrations in Philosophy, Questions of Right and Fact clearer then the Sun in the science of the Laws, and that you will banish out of the world all Probability, which in your judgement, is the Source of all Irregularities. Pardon me, if I tell you, it is more then probable, that you either deceive the world, or your self, if you be in that errour.

Moreover presuppoſing that you must needs passe for ridiculous, unlesse you admit of Probable Opinions in Morality, either you hold that of two Probable Opinions, we must alwayes follow the securest; or you hold it not: If you judge that men are not alwayes bound to prefer the safest, you approve what you have condemned. But if you affirm the contrary, that men are ever obliged to prefer the more secure,

ſecure, then the leſſe ſafe opinion will remain probable onely in Speculation, and will never be probable in Practice.

Thus of a ſevere Cenſurer, behold your ſelf become an Approver *of that diſtinction which the Univerſity* (ſay you) *branded with the note of ridiculous.* Behold your ſelf guilty of all the diſorders it is cauſe of. Behold your ſelf a Complice *of that fatall ſecret of the Politiques of the Jeſuites*; a Voucher of all their Opinions; reſponſable for their corrupt Maximes; a Pagan with *Leſſius*, in what concerns Homicide; a Pagan with *Vaſquez*, in what regards Alms; a Pagan with *Tannerus*, in what relates to Simony; a Pagan with F. *Desbois*, whom you make Authour of a Doctrine he never taught, and charge with a Chymericall offence. In fine, a Pagan with all the Jeſuites, in all that has relation to the Doctrine of manners.

I pray God, Sir, you may be ſuch a one as they; and I believe I cannot wiſh you a greater good for all the ill will you bear them, then that of a perfect conformity of Heart and Sentiment with them; which may render you ſubmiſſive unto the Church like them; obedient to the deciſions of Popes and Biſhops like them; zealous to impugn the pernicious Doctrine of Heretiques like them; and finally modeſt and diſcreet like them, not raſhly to condemn the *Probable Doctrine* of all Catholique Divines.

An Answer to the Jansenists Fourteenth Letter.

Argument.

1. THat the *Jansenist is much out of his element, when he comes to be serious.* 2. *His Impostures against the Casuists Opinions, in point of defence of ones Goods and Honour, are meer Reveries.* 3. *He condemneth all to the Devil, that think not with him; and so no School escapeth his Curse.* 4. *Some of the Saints must be pulled out of Heaven at this mans Verdict.* 5. *The Jansenists are no fit Judges of the Doctrine of Killing, who teach, that it is lawfull to kill ones self: and that when the Interiour Spirit moueth, one may, and must kill his Neighbour, though the Exteriour Law forbid it.* 6. *Other Maximes of the Jansenists are set down; which they teaching, are unfit to censure others.* 7. *His falsify-*

falſifyings of Leſſius, Layman, Molina, Reginaldus, &c. *are again taken notice of.* 8. *Port-Royall complaineth of the Janſeniſt for his looſe Divinity; and his Anſwer to them ſolveth all his own difficulties.* 9. *That the Caſuiſts favour not Crimes, when they teach it lawfull to kill in the juſt defence of Goods or Honour; but the Janſeniſts favour Thieves and inſolent Fellows, when they ſay, that the Innocent may not defend their Goods and Honor againſt them, for fear of killing.* 10. *The Janſeniſts challenge, to ſhew any one that alloweth that one may kill in defence of Goods and Honor, anſwered, and many Authorities produced; whereof none are Jeſuites, but all conſpire with Jeſuites in their Maximes, and none with the Janſeniſt.* 11. *That all which he ſaith of the Form of Pleading, ſignifieth nothing to the purpoſe; ſince a Thief in a wood cannot be proceeded with in that manner.*

SIR,

SIR

I Perceive a change in your manner of writing, but can discover no amendment: you are alwayes in extreams; and having for a long time plaid the Scoffer, you will all on a sudden act the part of a Doctour.

You have reason to renounce that Title, since it becomes you so ill; and if you proceed with so pitifull a grace, they will be so far from receiving you in *Sorbon*, that I know not, whether people will endure you in the streets.

One may easily see you are not in your element, when you endeavour to be serious: you appear too surly and musing; your dreams are all offensive, like those of a sick man; and your talking of nothing but Murthers, Homicide, and Blood. (a) *I speak this, Dear Brother, to draw you a little out of your melancholy humour, which I read in your Letters, and which I believe you ought to resist with a most particular care; to the end you may overcome it, before it be too deeply rooted.*

If the Abbot of Sr. *Cyran* would have followed this good counsell, which a great Prelate thought himself bound to give him, at the time when he was beginning to form your Sect, he had never instill'd into you such deadly Sentiments

(a) *Thus a great Bishop writ to* Monsieur de Sr. Cyran, *whose disposition he was acquainted with. His Letter is among the Records of the Abbots Triall, to be seen in* Clermont *Colledge.*

ments againſt the Caſuiſts: and if you would follow it your ſelf, you would preſently expunge out of your minde all thoſe ſiniſter impreſſions you have receiv'd againſt them.

Thoſe that diſtemper you touching the point of Homicide, are very ſtrange: the convulſions they cauſe in you, ſhew that your diſeaſe is dangerous, and requires a ſpeedy help. You ſeem as if you were beſet with Sprights, and that you take all Divines for Furies: (b) *Their Maximes*, ſay you, *are ſo horrid, that it were to be wiſhed they had never come forth of Hell; and that the Devil, who was the firſt Authour of them, had never found out men ſo far devoted to his orders, as to publiſh them among Chriſtians.*

See what wicked People theſe are! But ſhew us, that it is their criminall Maximes, that have put you into this ill humour. You have often diſguis'd the Truth; be once at leaſt ſincere: and haply when the ground of your diſtemper is rightly underſtood, it will be eaſier then you imagine, to diſſipate thoſe Apparitions that affright you.

Do they ſay it is lawfull to kill for *ſimple ſlanders?* (c) It is no ſimple one to write it to a Provinciall, as you have done: but 'tis a horrid ſhame to be ſo often rebuked for it, and to cover it with no other excuſe, then that of diſſimulation and ſilence.

Do they teach that a man may kill, as you affirm, (d) *in defending that falſe honour which the*

(b) *Letter* 14.
(c) *Letter* 7.
(d) *Letter* 14.

the Divell transfused out of his own proud spirit into that of his proud Children? It is not handsome for a person of any repute to use such language: You have the Devil too often in your mouth; (*e*) the name of that Father of lies is too familiar with you: 'tis to be fear'd, left having him incessantly upon your tongue, he shed not some of his venome into your heart. What! have you no honour to preserve, but that which comes to you from so bad a hand? Know you not that true honour, recommended by the great *Apostle*; which the *Wise man* prefers before the Diadems of Kings; the conservation of which is a *Christian vertue*, and its losse a civill death, more afflictive to worthy mindes, then that which puts the body in its grave?

Peradventure they permit expressly *to kill a Thief, who defends not himself.* (*f*) This expression is ambiguous; it is a snare set to surprize the ignorant. For though a Thief defend not himself with weapons, he may defend himself by slight, and carry away something of great importance, be it either for its value, or the necessity a man has of it, (*magni momenti*;) in which case it being not otherwise recoverable then by killing him, some hold it may be done with a safe conscience. But that they permit a man to kill him, *if he defends not himself*, or being closely pursued, throws down what he had unjustly taken, is a falshood of the largest size: and while

(*e*) *He names the Devill seven times in one page.*

(*f*) *Letter* 14.

while you endeavour'd to make it passe for currant, with all that boldnesse wherewith you boulster up your Impostures, you durst not affirm it but by halves: so base and timerous a thing is a lie, even after it has past all the bounds of modesty.

In fine, do they assert that it is lawfull to kill for a crown, nay *for an apple?* (*g*) 'Tis clear in your opinion, *Lessius* has so determin'd it. How cunning and malicious are you! You imitate the *Serpent*, in making use of an apple to deceive *poor women*: but the Learned laugh at your poor subtilties. Play not the child before wise men: lose not your credit for a apple. Say freely that *Lessius* teaches in the place you cite, that it is not lawfull *to kill for the conservation of ones goods, in case the losse be not considerable; nisi illæ facultates sint magni momenti.* Say it is most unjust, according to that Father, *to take away a mans life for an apple, or for a crown; est enim valde iniquum, ut pro pomo vel uno aureo servando alicui vita auferatur.* Say that a Gentleman may at the instant draw his sword, to recover what an insolent fellow has taken from him to insult over him, though it be but an apple: because it is not his goods he defends, but his honour; *tunc enim non tam rei quam honoris est defensio.* Say if you please, that in this case he may kill, if it be necessary for the defence of his life which he hazards in disputing his honour, not his crown, or apple, *& si opus est occidere:* But adde these words which you suppres'd, *juxta Sotum:* acknowledge

(*g*) *Letter* 14.

knowledge it to be the opinion of *Soto*, whose name is illustrious in the School of St. *Thomas*: Fling not the apple at *Lessius*, (*b*) who does but report the opinion of that excellent Divine, who appear'd with honour in the Councell of *Trent*, and govern'd the conscience of the Emperour *Charles* the Fifth. And when you have restor'd what belongs to him, you have nothing remaining to your self, but the shame of having aim'd to do a mischief, but could not, though there's not any thing more easie.

Come then to the point of our difference, and tell us in fine, what it is you finde horrid in the Doctrine of the Casuists. But speak it clearly; for I ever mistrust this *turning of the hand*, which with a *Back-blow* absolves you without scruple from your Imposture of *Compeigne*, and *puts you*, as you believe perhaps, into a security of Conscience.

They say what nature teacheth us, and what all Laws, Divine and Humane, confirm, that it is never lawfull for a private person to take away his Neighbours life, but on the terms of a just and necessary defence; and you agree with them therein. They extend this just defence to the occasions, wherein one cannot otherwise avoid the losse of life and chastity; and you are of the same opinion. But they also comprise therein the losse of goods and honour, which St. *Thomas* calls the two prime Organs of life, without which it

(b) *Posses conari, & si opus esset, etiam occidere juxta Sotum, tunc enim non tam rei, quam honoris esset defensio.* Lessius l. 2. c. 9. n. 68.

it cannot possibly subsist. This beats your zeal, and so far transports you, as to treat the Authors of this Doctrine, as if they were the Devils Proctors, come out of Hell to publish it on Earth. Really, Sir, you damn men with too great facility: and this excesse of heat has I know not what of resemblance, with the transports of those phantastick spirits, who give all the world to the Devil, having first given themselves over to the *Demon* of choler, which predominates in them.

Did you hold intelligence with that *Prince of Darknesse*, you could not advance his tyranny over *nobler Subjects*. You make all *Universities* tributary to him; and oblige the most Learned *Schools*, to leave to him for a prey the flower of their *Doctours, as men devoted to his orders*, Ministers of his fury, *Emissaries* of his errours, and *Complices* of his crimes.

Sorbon, to give you satisfaction, must sacrifice *Monsieur Du Vall*, (*i*) because he teaches that the Laws of a just defence may sometimes be extended to *goods* and *honour*.

The School of the *Thomists* must deliver up to him Cardinall *Cajetan*, (*k*) who defended this opinion, before there were any *Jesuites* in the world.

The School of the *Clarks Regulars* must leave to him their Generall, who has lately publish'd the same, even in the Court of *Rome*, and dedi-

(i) *Du Vallim de Charitate q.* 17. *a.* 1. § dices justa est.

(k) *Cajetanus in* 2. 2. *q.* 64. *a.* 7.

dedicated it to Cardinall *Caraffa*, whose name he bears. (l)

The same Court of *Rome* must tear from its bosome the Learned Cardinall *De Lugo*, and condemn the judgement of the Pope, who has cover'd this *murthering Doctrine*, as you call it, with the splendor of his Purple. (m)

You spare not the very Saints themselves; and though their vertue and wisdom have gained them never so high a crown in Heaven, yet you fear not to make them slaves of Hell. The Order of St. *Domminique* presented to Pope *Clement* the Eighth the Works of *B. Raimundus*, together with the (n) glosse whereia this Maxime is contain'd. The Church has hitherto given to St. *Antonine*, a rank among the Blessed, though he also teaches (o) the same Doctrine: But they were both deceiv'd in your opinion, and deserve (if you might be believ'd) to be thrust out of Paradise with shame, as men *so far devoted to the Devills Orders*, as to publish among Christians those horrid Maximes, which were too bad to have come even out of Hell it self.

Who gave you the *Keys of Heaven* to dispose of them in such a manner? Who put into your hands the thunderbolts of Gods *justice* to strike his friends with; you who are beaten in pieces with the *thunderbolts and Anathema's* of the Vatican?

(l) *Caraffa præpositus generalis Clericor. Regular. tract. 3. sect. 2. quæst. 16. & alibi passim.*
(m) *Lugo de Justitiâ disp. 10. sect. 9. n. 175.*
(n) *Raimundus, l. 2.*
(o) *D. Antoninus, parte 3. tit. 5. c. 3.*

tlean? Had you the pride of *Giants*, and not felt their punishment, I should not be astonish'd at an enterprize so insolent. But having been so often beaten, so often thrown down and humbled by a sovereign and inevitable power, how have you the boldnesse to lift up your head, and open your mouth against the *Children of the Church*, especially being declared *infamous* by the judgement of their *Mother*? Does it belong to *Criminalls*, to pronounce Decrees? to *Corrupters* of the *Faith*, to make themselves *Arbiters* of *Manners*, and Interpreters of *Laws*? They that teach, *That it is lawfull to kill ones self, and that a man is often obig'd to do it*, (p) have they right to define, when it is lawfull to kill their Neighbour? And they that hold, (q) *That we must follow the interiour motion that incites us to Homicide, even when the exteriour Law prohibits it*, are they not gracious people to take upon them to determine, at what time that exteriour Law permits, and leaves it in our power.

Have you already lost the memory of those *pernicious errours* that caus'd so great a scandall among Christians; *viz.* (r) *That Christ did not dye for all men*; (s) *That he is not the Redeemer*

(p) *Question Royall of the Abbot of St.* Cyran.
(q) *Abbot of St.* Cyrans *Maxime according to the deposition given against him at his Triall*; *which is to be seen in* Clermont *Colledge.*
(r) *Jansen condemned by the Pope.* Tom. 3. lib. 3. cap. 21.
(s) *Jansen Apol.* 1. *pag.* 117.

deemer of those that perish; that they have reason to reproach him for not being so; that he prayed not to his Father for their eternall salvation, no more then for the Devills; (t) *That the old Law it self induced the Israelites to sin; that the Grace, which God gave them, was an obstructing Grace, that rendred justice more difficult and impossible, as if it had put a wall betwixt them and it:* (u) *That sufficient Grace is a gift for the Devill to give, and that the Devils would willingly give such gifts, if they had them to bestow:* (x) *That one may renounce all Gods promises, and the power that souls have to subject themselves to him; that we may wish that God would not think of us, nor regard any thing that passes without himself; that souls should renounce the meeting with God, and not present themselves unto him, but to be rejected of him, chusing rather to be forgotten by him, then by being in his memory, to give him cause to depart from the application of himself, to attend to Creatures.*

These are the *horrid Maximes* you ought to detest, if your zeal were true and sincere, and to advertise all the world, *that they are come out of Hell, that the Devill was the first Author of them,*

(t) *Vindiciæ pag.* 286. 292. *& Jansen. Tom.* 3. *lib.* 3. *cap.* 8. *in the Title of the Chapter.*

(u) *Jansen. Apol.* 1.

(x) *The Rosary of the B. Sacrament. A Piece lately come forth of Port-Royall, approved by Jansenius, but censured by eighth Doctors of the Sorbon.*

them, and that it were to be wished he had not met with men so far devoted to his Orders, as to publish them among Christians. You should say no more, then what the *Vicars of Christ* have pronounced from the Throne of *St. Peter:* then what the *Bishops* of *France* have declar'd in their generall Assemblies: what all *Orthodox Doctours* have taught in their Schools: and lastly what the *Universall Church* holds for certain, no man daring to contradict, that is not a manifest Heretique.

But this is strange indeed, that in lieu of submitting to the voice of the *Sovereign Pastour*, you should chuse rather to be a Master of *Error*, then a Scholler of *Truth*; that being voluntarily blinde in the wayes of God, you should presume to enlighten the Children of light, and that even while you sin against your own conscience, intrude your self to regulate the conscience of your Neighbour: doubly culpable, to believe that the whole world is deceived, and not see how much you are deceiv'd your self.

Open your eyes, Sir, and of an infinite number of errours acknowledge those at least, you have committed in your last Letter. I will not tell you, it is onely a common place, which you have reserved a long time to secure your retreat, or rather that it is a perpetual digression, which to all men of understanding discovers your slight, and that having nothing to answer to the real Impostures I have convinc'd you of, your anger and despair carry you away so far beyond judgement, that a man cannot chuse but laugh, to see how you run your self out of breath. I will not

blame you that you accuse me of departing from my subject; since I onely do it to reduce you thither; and am necessitated to do so, if I ever intend to meet you; who seldom or never come near it, but by compulsion.

Neither will I force you to blush at your strange boldnesse in making me say, that *Layman* a Jesuite followed *Navarr* in the point of Duels; whereas I my self had laid it to your charge in the first part of my answers, that you falsly ascrib'd to *Layman* that opinion, by concealing the name of him, who was effectively the Author of it.

I will endure, that instead of justifying your self of the Fourteenth Imposture wherewith I upbraided you, and of giving an account why you make *Molina* say in your Seventh Letter, *That he durst not condemn of sin one, that should kill the man that would take from him to the value of a crown, or lesse*, suppressing this clause, *cum moderamine inculpatæ tutelæ*, which is essentiall to that Fathers decision; because it presupposes, that the party kill'd is an unjust *Aggressor*, and that the killer cannot otherwise repell the violence offer'd him, nor the danger he is in; since *he that defends his goods, defends at the same time his own person, which he ordinarily exposes to danger*, as the same Father affirms: instead I say, of giving a reason of that falsification, you maintain by the most notorious of all falsities, that whatever *Molina* sayes, he means in that place, *that 'tis lawfull to kill a Thief that will take from us a crown, though we run no hazard of life*, without bringing any proof of what you say,

say, saving that in another dispute, far off from this, and in a case quite different, he affirms, that one may remain *in the moderation of a just defence*, though one take arms against those that have none, or not of equall advantage with ours; as if in this latter proposition the question were onely of the losse of a crown, as it is in the former. Which is false and ridiculous; seeing there is not the least probability, that a Thief, who had no weapon, should dare to set upon a man arm'd to take from him a triviall thing, and hazard his life for a crown. This is absurd: you fail in giving colour to your Impostures.

In fine I will not presse you any further to satisfie *Lessius* and *Reginaldus*, whom you falsifie afresh; because I look upon you as a man that has suffer'd shipwrack, and is disabled to satisfie his debts.

I take onely what you give: I tye my self wholly to the question you treat of, (though it be nothing to the purpose, where the matter in debate is to justifie your citations, which you perform the least of all.) And to shew you what advantage truth has over falshood, I will ontly make use of your own weapons to fight against you.

You grant, a man may kill to avoid the losse of life, and chastity, without exceeding the moderation of a just defence: but cannot keep within that moderation, if he kill to avoid the losse of goods and honour.

Fear not that I shall accuse you of being too severe. If I must take your measure by your former Maximes, I shall finde you but too remisse: you are no longer that conscientious *Jansenist*, who

who told us resolutely heretofore, *I am for the Sure, not for the Probable*; and I believe *Port Royall* has cause to complain of you in that respect. It may say to you, who sees not that it is *safer* for an Innocent person to lose his corporal life, then to take the life of the soul from one who is wicked? Death is not to be fear'd by a just man: let an enemy assault him, he can do him no considerable hurt: he fears nothing but the losse of God: and so far is death from doing him that prejudice, that on the contrary it gives him the fruition of God. But if he kill that unjust Aggressor, he does him an irreparable evil: he prefers a brittle life which is but a blast, before the blood of *Jesus Christ* which is of an infinite value: and instead of dying with honour to save the soul of his brother, he hazards even his own by destroying anothers. 'Tis true he is allowed to make a lawfull defence: but to be such, ought it not to remain within the bounds of the *Gospell*, which has heart enough to give blood, but no hands to draw it? *Usque ad Evangelium*, sayes St. *Ambrose*, (x) *non autem postea*. The Civill Law indeed does sometimes give a man that power: But as I dare not blame the Laws that permit it, so do not I see how you can excuse such as make use of them. Truly the famous Chancellour of the University of *Paris* in his Tract of the *Eucharist*, and *Augustinus de Ancona* in his Treatise of the Power of the Church, *q.* 52. *a.* 3. affirme, that it is never lawfull to take away a mans life by private

(x) *St. Ambrose l.* 10. *in Lucam.*

private authority; and this was the Maxime of the (y) *Ancient Divines*, is agreeable to the Sentiments of St. *Cyprian*, St. *Cyrill* of *Alexandria*, *Lactantius*, and St. *Auguſtine*: (z) that this prohibition may be a counſell to the imperfect, but 'tis a precept to the perfect.

How comes it to paſſe then, that you have abandoned the Doctrine of the *Ancient Fathers*, to follow that of the new Caſuiſts in queſtions of *Morality*? How are you fallen from the rank of the perfect, to range your ſelf amongſt the imperfect? and by what unexpected change have you embrac'd the Doctrine of Probable Opinions, which *is the Source and Baſis of all Diſorders*, by preferring it before the Goſpel, which is the unalterable Rule of all the duties of Chriſtianity? What will you ſay to thoſe of your party, when they reproach you herewith?

You will anſwer, that you follow the example of St. *Thomas*; that a throng of Doctours hath trodden you out the way; that reaſon it ſelf hath ſerv'd you for a guide, and that you could not ſhut your eyes againſt that clear beam of naturall Light,

(y) *Legem quidem non reprehendo qua tales jubet interfici; ſed quomodo iſtos qui interficiunt defendam, non invenio.* S. Aug. l. 1. de lib. arb. c. 5.

Vide Toſtatum in c. 5. Matthæi q. 10. Et Villadiego Tract. de Irregularitate.

S. Cyprianum l. 1. ep. 1. S. Cyril. Alexand. l. 11. in Jo. c. 35. Lactantium, l. 6. Inſt. c. 20.

(z) *Quidam dicunt, quod non repercutere, præceptum eſt perfectis, & conſilium imperfectis.* Gloſſ. in Summâ B. Raymundi. l. 2.

Light, which shews you that we must not disarm Innocence, to expose it to the insolence of the wicked: that it were an inhumane meeknesse to abandon it to their outrages, and deprive those of force, who may make good use of it, to put it in their hands, who solely employ it to the hurt of others, and prejudice of the Publique Peace.

I shall take heed of saying with you, *That I make no account of this rule.* I receive it, I approve it, I commend you for submitting at last to reason. But I think it strange, that after you have follow'd it, in a moment you turn your back to it again; and that having denied Assassins and Lascivious persons the impunity of committing evill and assailing the vertuous, by giving leave to kill them, in case it be necessary for repelling their violence; you should leave it intire to Theeves and Robbers, by forbidding to touch their persons, as if they were sacred and inviolable. By what Prerogative exempt you these from danger rather then the other? Why give you them more liberty to sin, since they have not a greater right? For you cannot be ignorant, that 'tis onely against those publick plagues that Divines arm Persons of Honour: that it is their constant Tenet, that where there is not an unjust *Aggressor*, there is no just defence: and that their decisions are so far from favouring vices, that on the contray they obstruct their course, by repressing the boldnesse of those that would commit them, had they but as much power as they have malice. This point is decisive, Sir, let me make you conceive it: For it is the rock you often run upon, and see not the consequence of it.

When

When Casuists affirm it lawful to kill in defence of goods and honour, to whom do they grant this right? to the good and innocent; to those very people, to whom you grant it for defence of life and Chastity. There is then no fear of their abusing it; or if there be any danger, 'tis on both sides equal. Against whom do they grant it? against men that live by their own Crimes, and subsist by other mens misfortunes. Nor do they allow it, but in case of extream necessity, when there's no other refuge; when there's a question of a notable loss; when they cannot have recourse to the justice of the Lawes; when they are in danger, not onely probable, but certain, evident, and indubitable of losing either their Fortune or their Honour: I mean not the false honour which dazles your eyes; but that honour which the most wise and vertuous hold for such. The rules of *Morality* go no further: If any one imagin the contrary, he is deceived; and if he dares affirm it, he is a Deceiver. Consider, Sir, the equity of this Maxime; the wisedom wherewith it was establisht, the advantage it affords good People; and the pleasure you do the wicked by endeavouring to destroy it.

Take from the rich the right of defending their goods, and Theeves, when they shall be out of danger, will not expect the dark of the night; nor offer more vowes to the Moon to render her Propicious. They will rob by open day-light, and shall be quit for saying, that their quarrel is to your Purse, not to your Life. Take from persons of Quality the power of defending their honour, and a Gentleman must hold forth his cheek,

check, and bow his shoulders to the first that shall lift up a cudgel to beat him. For to make opposition were (as you will have it) to put himself in danger of killing him, and to usurp from Justice the right of Life and Death, while he makes himself *Judge*, *Party*, and *Executioner* in his own *cause*.

See whereto all your Ratiocinations tend; and if one well examine the long discourse you make of the meekness of the Spirit of Christianity, which the Church recommends to her true Children, and of the rigour wherewith she was wont to punish Homicides, it will be found, that all the benefit of that austere reformation, and those furious invectives you make against the relaxation of *Morality*, tend onely to facilitate theft, and offer impunity to Theeves and Robbers. Truly, Sir, they are much oblig'd to you; and if they have any resentment of the good you do them, they will chuse you for their Director: and though you should gain nothing over the Jesuits, you would purchase at least this advantage to be call'd the Casuist of Theeves and Cutpurses. That glory is due to you without dispute; you have deserv'd it: for the Jesuits having, with all other Divines, taken the part of the Innocent against Murtherers, you boldly forsake them all, to plead against them the bad Thief's cause, to uphold the Insolent against the Honourable, the Robber against the Rich, and the Pirate against the Merchant.

I say *all*, Sir; because though they agree not among themselves in all the conclusions they make upon this subject, yet are they in a manner

all

all united against you in the Principle; and know not wherefore you have challeng'd me to produce you one *Law*, one *Canon*, and *Interpreter* of the Law, that is opposite to you; unlesse haply it be to shew you what a prodigious multitude of Enemies you have drawn upon you, and with what temerity you assail them, neither knowing your own strength, nor the merit of your opposers.

Would you know the opinion of the Divines? *Bannes* (*a*) a famous Disciple of Saint *Thomas* sayes, there is hardly any one of them, but permits a private person to defend his goods and honour, against him that would unjustly take them from him, nay, to kill him at the instant, if he cannot otherwise avoid the wrong; provided alwayes he observe the moderation of a just defence. *Hæc conclusio est consensus Philosophorum, & ferè omnium Theologorum.* This is clear.

Would you have (*b*) *Cardinalls* to warrant this opinion? Cardinall *Cajetan*, Cardinall *Tolet*, Cardinall *Richelieu*, and Cardinall *Lugo* prove it by pregnant reasons; and the last assures us, that this is the common and true Doctrine of the School. *Sententia communis & vera.* This speaks all.

Would

(*a*) *Bannes in* 2. 2. *q.* 64. *a.* 7.
(*b*) *Cardinall Richelieu in his Instruct. of a Christian. Lesson.* 16. *Cajetanus in* 2. 2. *q.* 64. *a.* 7. *Toletus l.* 1. *de Instruct. Sacerd. c.* 81. *Lugo de Justitiâ disp.* 10. *Sect.* 9. *n.* 175.

Would you have Saints? (c) *Antoninus*, who was one of the Oracles of the Council of *Florence* sayes clearly; that when a man will by violence take from us our goods, if there be means to repell the force by way of justice, it is in no wise lawfull to kill; but if that means be wanting, it is lawfull to defend them, any way whatsoever, even by killing the person. *Tunc licet qualitercunque defendere, etiam personam occidendo.* There can be nothing more expresse, and yet it is a Saint that decides it; who has the science of the Divines, and the conscience of the Just.

Require you the authority of the *Civil Laws? A private person*, sayes *Sylvester*, (d) (who has that incomparable glory to have been the first that writ against *Luther*) may kill a man according to the Civill Lawy, without incurring the penalty wherewith Homicide is punished in justice: First in defending his person, secondly in

(c) *Quando violentia infertur rebus, aut violentia rebus illata potest per viam judicii reparari, tunc non licet qualitercunque. Si autem per viam judicii reparari non potest, tunc licet qualitercunque defendere, etiam personam occidendo.* 3. parte, titulo 5. c. 3. initio.

(d) *Privatus hominem occidere potest authoritate Legis Civilis, sine pœnâ, quæ pro homicidio in foro contentioso debetur. Primo defendendo personam suam; secundo defendendo honorem suum; tertio defendendo res suas, quando aliter haberi non poterunt, secundum multos Legistas.* Sylvester v. Homicidium 1. q. 2.

in defending his honour; thirdly in defending his goods, if he cannot otherwiſe recover them, *Secundum multos Legiſtas*. He could not expreſſe himſelf more clearly.

Would you have the authority of *Canons* for you? *Navar* one of the moſt eſteemed Canoniſts, who drew his ſcience of the Law from the Univerſity of *Paris*, who read it in the two moſt flouriſhing Univerſities of *Spain* and *Portugal*; who ſanctified it by his rare vertues, uſually dividing the day between the School, the Hoſpitalls, and the Priſons; who made it glorious by the reputation he had acquir'd with Pope *Pius* V. *Gregory* XIII. and *Sixtus* V. who made a particular eſteem of his Counſels, gives to this Doctrine all the extent it can have without transgreſſing the bounds of a juſt defence; and grounds it (contrary to your ſenſe) upon the Laws and Canons. See them in the Fifteenth Chapter of his Summe; you will be amazed at the number.

Covarruvias (c) Biſhop of *Segovia* maintains, that one may ſtop a *Thief that flies after Robbery*,

(c) *Quarto manifeſtum eſt licere cuiquam furem diurnum res auferentem capere, & eum ſe defendentem à captione occidere, hoc probat Textus in d. c. 4. ex Auguſt. Textus item in d. l. 14. ad l. Aquiliam, &* poſt pauca: *Quinto inde conſtat ſenſus ejus quod Plato dicit Dial. 9. de legibus licitum eſſe, cuiquam ſpoliatorem in ſui defenſionem occidere. Covarruvias* in Clement. *furioſus* 3. parte, Parag. ultimo. Vide finem hujus Parag. pro irregularitate.

bery, and kill him, if he defend himself, even at Noon-dayes, without incurring irregularity, which he proves both by the *Canons*, and by the *Laws*.

Sebastian Medices, (*f*) who hath made a Summary of all Heresies, your own excepted, because it is yet too young, sayes, *A man may defend his honour, as well as his life, even by killing his enemy*; and proves it by the Law *justa ff. de man. vind.* which equals the losse of honour to that of life; *quia periculum famæ æquiparatur periculo vitæ.*

Brunellus (*g*) a Learned Lawyer of *Orleans* assures us, that if it be lawfull (which he proves) to kill a man in defence of his life and goods, it is lawfull, *à fortiori*, to do it for the preservation of his honour; because Honour is preferrable before Interest, according to the Law. *Causa honoris potior est quam emolumenti.* L. Julianus.

Bartolus (*h*) asks the question, whether a man be oblig'd to fly from the Aggressor when he can, for fear of being engag'd to kill him for his own defence: and he answers in the negative, if the flight be ignominious and dishonourable. *Dico quod si tu es Perusinus, qui times verecundiam, dico quod optime potes usque ad actum occisionis.*

(*i*) *Peter*

(*f*) *Sebastianus Medices de fortuitis casibus, quæst.* 8.

(*g*) *Brunellus repetit.* 17. *c.* 1. *de Homicidio, n.* 75.

(*h*) *Bartolus in l. ut vim, ff. de justitiâ & jure.*

(i) Peter of *Navarr* extends the same Maxime not to life onely, but to honour and goods, and maintains that it is clearly so decided in the Law; *Et aperta est decisio c. olim. de Restit. spol.* 1.

And as to the Text you quote, to prove it unlawfull to kill in defence of goods, except in occurrances where life is also concern'd, *se suaque liberando*: It is evident by the sense, which all these Authours give it, that you understand it not aright; and that if we could not remain in the moderation of a just defence, without inseparably joyning the interest of goods and life together, a man could no more defend his life without his goods, then his goods without his life.

Must I then, after so many clear testimonies, open you all the *Libraries* and lead you throughout all the *Universities* of *Europe*, to finde *Interpreters* to expound to you the Canons? Must *Major* (k) speak for me in the University of *Paris*? *Sylvius* (l) in that of *Douay*? *Sanctius* in

(i) *Petrus à Navarrâ l.* 2. *de Restit. c.* 3. *n* 398.
(k) *Major in* 4. *dist.* 15. *q.* 13. *Parag.* 6.
(l) *Responsio communis est, licitum esse occidere abripientem bona nostra, si ea sint magni momenti, & non possint aliter aut defendi aut recuperari.* Sylvius in 2, 2. q. 64. 2, 7.

Bannes in 2. 2. *q.* 64. *a.* 7. *Caraffa General is Theatinorum jam citatur. Diana Tom.* 5. *Tract.* de Homicid.

Sotus l. 5. *de Justitiâ q.* 1. *a.* 8. *sic ait. Citra dubium licet furem, etiam diurnum, in defensionem bonorum temporalium interficere, si aliter illa eripi ab ipsa nequeunt.*

in *Spain*? *Bonacina* in *Italy*? *Sotus*, *Bannes*, and *Victoria* in the Schools of the Thomists; *Caraffa* and *Diana* in that of the *Clerks Regulars*?

Are you not asham'd to see all these great Schollers so firmly united with the Jesuites, in the opinions you reproach them with, as the sole Authours thereof? Have you no regret for having treated them with so little respect, like men *so far devoted to the Devills Orders, as to publish among Christians a Doctrine come out of Hell*?

If you place them in that rank, tell me whom do you acknowledge for the Disciples of Christ, who speak *the language of the City of peace, called mystical Jerusalem*, unless haply *Calvin, Luther, Melanthon*, and *Du Moulin*? Compare a little your *Morality* with that of the *Jesuites*, and of that multitude of Catholique Doctours who embrace the opinions of the Jesuits, give me but one onely that favours Jansenisme? Give me but one that teaches with *Monsieur de St. Cyran*, (m) *That the Church is corrupted in her Doctrine, that she is at present in her declension, and that God himself destroyes her*? Give me one that teaches with *Jansenius That there are Commandments which are impossible to the Just*? Give me one that teaches, as you do in the second page of your second Letter to the Provincial, *That sufficient Grace is sufficient without*

(m) *These Maximes are verified by the testimony of the Abbot of* Prieres *in the information against* Monsieur de S. Cyran.

without being such; and in the last page of that same Letter, *That one may without perill doubt of* Potentia Proxima, *and sufficiens Grace, provided he be not a Dominican*?

And yet after all this, you have the confidence to lead me to the Tournelle, or Court of Criminal causes, to learn the formalities observ'd in that August Temple of Justice; as though one could observe those long proceedings at the corner of a wood, where a Thief surprizes you and demands your purse? Or as if it were then a time, for satisfaction of ones conscience, to get witnesses examined, and to know certainly if he have any design upon your life; to look out an advocate to maintain the sincerity of your intentions; and to take the opinions of the *seven Judges*, to decide whether he be killable or not in this case?

Are you not a pleasant *Reformer of Morality*? and have you not reason to tell us, *That you will bring us back to the most simple Principles of Religion and common sense*? You your self, Sir, stand in no little need of being reduced thither; for you could not well go further off: and though I had no other proof of the great judgement you shew in your Letters, yet this alone would suffice me to tell you, that the Silence wherewith you menace me at the end of the Fourteenth Letter, will do me a pleasure, and not be unprofitable to your self: You will at once learn to speak more modestly your self of those holy and most celebrious Doctours; and you will ease me of the trouble of upbraiding your insolence.

Keep your promise with me, Sir, and you will surpasse my hopes; but if you will fully satisfie my

my desires, make better use hereafter of the wit which God hath given you; turn not again the point of your knife against the Altars; do not consecrate your Heart any more to Revenge, your Understanding to Errour, nor your Pen to Calumny.

'Tis now above an Age agoe, since that foul-mouth'd Vice undertook to persecute the Jesuits; it has stuck close to their Society from its very cradle; it has pursued them where ever they have had the honour to publish the Gospel, and even at this day it has people over all the earth, so far devoted to its Orders, as to make this Company suffer a cruel persecution: You are not the first that has attaqu'd them; nor are you like to be the last, that will have the shame and repentance of having done it. Relinquish that Base employment, Sir, which can bring you nothing but dishonour with men, and in the sight of God charge you with an heavy account: there is no jesting with Divine Justice, the Wisdom of God is not subject to surprize, men cannot impose on the prime Verity, which endures not falshood without destroying it: in vain do you disguise the matter; you cannot make it probable to him; and except you sincerely disavow it, you *shall never be in safety of Conscience.*

An Answer to the Jansenists Fifteenth Letter.

Argument.

1. *The Jansenists foul Language in solving difficulties with a* mentiris impudentissimè; *whence he learnt it.* 2. *Since the Jansenists have used ill language to Popes and Prelates, and accused his Holiness's Bulls of falsity, it is not to be wondred they use the Jesuits as ill.* 3. *Before Pope* Innocent's *Bull the Five Propositions were acknowledged by the Jansenists to be in* Jansenius: *since they are condemned, the Jansenists will give him the Lye, that saith they are in* Jansenius. 4. *The Jansenists are condemned of all sides; and laying all that on the Jesuits, to revenge themselves they expose the Jesuits* Morality *quite disguised to the laughter of the ignorant: and by so doing, they are themselves become the laughter*

laughter of wise men. 5. *Their false Accusations of Fath.* Dalby, Pintereau, Bauny, *and others, refuted.* 6. *That if one Capucin at* Prague *and a Jesuit had a Contract, yet the whole Body of Capucins conspireth with the Society, and other Orders also, against the Jansenists.* 7. Dicastillo's *opinion hindereth not the verity of all that is laid to the Jansenists charge: which is made good by shewing the Originalls.*

SIR,

I Perceive you are nettled, and that your game does not please you. When I had accurately examin'd the principall parts of your Letter, the whole force and substance of it seem'd comprisable in these two words, which in your opinion amount to a just Apology, and do wholly acquit Port-Royall; *mentiris impudentissimè:* (a) That is to say, Sir, (as you know very well) *you lie most impudently.* We must pardon you this exorbitancy: you are in Choler, and your minde not being in a calm posture, seems to have lost the government of its passions; so that in this confusion of thoughts, and violent motions that tosse it to and fro, it is hardly able to make a good election of its words.

That

(a) *Letter* 15.

That Learned man, whose errours make up the Theology of your Sect, and whose name is one of the most magnificent Titles of your glory, (a) said very ingenuously, (you know it, Sir, and have graven it, since his death, on the Frontispice of his Work) (b) that the humor predominant in his constitution, participated of the qualities of Salt-peter; which being of a thin and simple substance, takes fire in an instant, and as suddenly goes out, leaving no ill smell nor smoak behinde it. Your fire is more offensive, your Salt-peter has Sulphur in it; and those injurious writings, which degenerate so much from the naturall Civility of the French, smell too much of the German Powder.

I sought at first, with some astonishment, for what reason, or rather out of what giddy humour, you were gone amongst strangers to learn to speak opprobriously in Dutch; since without going so far, you might have learn'd as good language as this, in the common Market-place, or among the Wash-women at the River side. But I recall'd to minde, that you had good Friends in that Countrey; and that *Luther*, who first found out this excellent Method how to vindicate Heresie, had made an advantagious use of it against the highest powers; opposing both to the

(a) *Letter* 15.

(b) *Subtilis choleræ nonnihil habuit, quam flammulæ Salpetræ lepidè comparare solebat; quæ momento incenditur, & sine nidore & fumo momento in nihilum dispergitur. Jansen. in Synopsi vitæ ejus, pag.* 2.

the *Writings* of a King, and the *Anathema's* of a Pope, the same impenetrable shield, which secures you against all the darts of your Adversaries; *mentiris impudentissime, You lie most impudently.* For thus in his Answer to the King of *England*, who had undertaken the defence of the Faith against that insolent Apostate, he scoffingly terms him *your Thomistical Majesty*, (c) to elude those invincible reasons of St. *Thomas*, which that Prince had urged; and makes him this respectfull complement, *Ego sine larva, sed aperte, dico, Regem Angliæ Henricum istum mentiri.* I fear not to unmask my self, and speak freely, that this *Harry* King of *England* lies. And in his Refutation of the Bull of Pope *Leo* the X. upon the subject of Free Will, like that of *Innocent* the X. against the Jansenists: (d) *You lye*, sayes he; *cease to calumniate those who maintain the Truth, which for three hundred years past, you have unjustly oppressed.* (e) And again, *You have the face of a Curtisan,* (*Holy Vicar*

(c) *Thomistica vestra dominatio. Egregia Regis Thomistitas.*

(d) *Mentiris: ne calumniare. Ulricus de Hutten Eques apud Lutherum, Tom. 2. fol. 54. p. 1. Wittebergæ 1546.*

(e) *Obsecro quæ est frons tua meretricia, sanctissime Vicarie Christi? Lutherus in assert. articulorum à Leone X. damnatorum, Tom. 2. fol. 117. p. 2. Sed vale scelerata abominatio, tam stultè simul & impudenter loqueris, ut indigna sis, propter quam verba fiant.* Ibid. fol. 120. pag. 1. & alibi passim.

Vicar of Christ) which cannot bluſh: You ſhew ſo much impudence, and ſo little ſenſe in your words, that you deſerve no Anſwer.

Queſtionleſſe it was from this Originall that you took your pattern; from hence you have learn'd to give the lie ſo readily to him that dares contradict your Sentiments: It was not poſſible to copy him more perfectly, then you have done, and to compare you both together, a man may ſay you have full as much boldneſſe, but more of addreſſe then your Maſter. Indeed if all that afford you good advice, accuſe your inſolence, or condemn your falſe Doctrine, be *Traducers* and *Liars*, and that againſt ſuch you employ the darts of your *Lutheran* Eloquence, the Jeſuites have no more to do, but to bow down their heads, to avoid the blow, which you direct much higher, your aim is at Miters and Diadems, and you ſtrike no heads but ſuch as wear a Crown. For in fine what is it you complain of, and what injury has been done you? Men call you Heretiques, and you would make us believe it is a calumny. You do but jeſt: 'tis not an Obliquy, but an Oracle utter'd from the mouth of *Chriſts Vicar*, (f) who aſſures us that your Maximes touching Grace are *Hereticall*, *Scandalous*, and *Impious*. If you be offended thereat, addreſſe your ſelf to him; declare your ſelf; and to juſtifie your Faith, anſwer him according to your uſuall ſtile, *mentiri impudentiſſimè*. You cannot endure to be call'd *Janſeniſt*: It is a fair name; are you aſham'd

(f) *Conſtitutio Innocentii X. contra 5. Janſen. Propoſitiones.*

asham'd to bear the name of your Father? that celebrious name, known over the whole world? that illustrious name, which Popes themselves have given you? *Ut Jansenianis Apostolicis decretis tandem acquiescerent.* (g) If you take it for an injury, complain of his Holinesse, and be not ashamed to say to him, *Mentiris impudentissimè.*

Men tell you that you are an Impostour; and that your boldnesse in corrupting and falsifying the Jesuits *Morall* is insupportable. I do not onely say it, but prove it, and you cannot deny it; I do no: *whisper it, I publish it on the house top.* I am not the first that sayes it; I say it after *Urban* VIII. who so often complains, that you decry his *Constitutions* as false and surreptitious, (h) and treats you with a just indignation, *as Light headed, Temerarious, Insolent, Refractory Rebels,* who by a pernicious example seek to diminish his Authority, *to the prejudice of mens eternall salvation.* (i) If these high praises

please

(g) *Urbanus* VIII. *Francisco de Melo Belgii gubernatori die* 24. *Octob.* 1643.

(h) *Quamobrem impudens aliquorum temeritas satis improbari, non potest.* Urbanus VIII. Academiæ Duacensi anno 1643. 24. Octob.

(i) *Ob tam apertam quorundam contumaciam ingenti plane ægritudine affecti fuimus, agitantes quàm pernicioso exemplo & salutis suæ discrimine id præsumant. Idem.*

Constitutionem nostram..... à quibusdam Jansenii asseclis impudenter atque inanibus prorsus rationibus oppugnari audivimus. Urbanus VIII. Episcopo Antuerpiensi anno 1643. die 24. Octob.

pleaſe you not, wherefore do you fall upon me, who do but barely report the words of that great Pope? Fall upon your Judge, and to ſhew that you are not inſolent, tell him aloud, *Mentiris impudentiſſimè.*

You have done it, Sir, and that more then once; you did, upon the Bulls that were not favourable to you, aſſay the art of Lye-giving to ſuch, as convinc'd you of Impoſture and Errour by proofs ſo clear, that you were not able to anſwer them: and I am not aſtoniſht at your high carriage againſt the Jeſuits, ſeeing you have begun your apprentiſhip upon the Popes.

When the Church denounced her firſt Anathema againſt your pernicious Errours, and Pope *Urban* VIII. ſtruck dead at one blow the true *Janſenius*, and the falſe *Auguſtine*; Port-Royall ſtarled at the thunder-clap, found no better ſhelter in that conjuncture, which requir'd a quick and hardy reſolution, then by publique writings to give the lye to thoſe that ſpake to you of the Bulls; *ſaying to every one of them, it is falſe, mentiris impudentiſſimè.* That was but the triall of your skill, which yet might have paſſt for a Maſter-piece. (k) *The Jeſuites,* ſaid you then, *have forged this Bull againſt the Doctrine of St.* Auguſtin, *explain'd in the Lord Biſhop of* Ipre's *Book: They could not defend their cauſe, but by a proceeding ſo infamous, and ſo unworthy not onely of Chriſtians, of Religious, of Prieſts, but even of Perſons of reputation.*

(k) *The firſt and ſecond obſervations on the falſe Bull of the Pope.*

tion. All Godly People are in hope, that his Holinesse will not let such a Crime go unpunished, and that he will shew, by the condemnation of so great an excesse, what injury they have done to the Holy Sea, who endeavoured to make it a Complice of so many black and palpable falsities.

The event did afterwards shew what Spirit of Divination it was, that made you speak in the stile of the Prophets, when you were not induced with their lights: Men knew the voice of their Pastour, whom you made passe for a Thief: that Constitution which you had violated by two scandalous observations, was confirm'd by above six of the Popes Breefs: and that which you had decry'd through all the streets of *Paris*, was receiv'd in all Churches by his order. Yet escaped he not the lye, and your Apology, which had tried the force of those two terms of your Politiques, *mentiris impudentissime*, forgot not to make use of it, cunningly strewing upon it this handfull of flowers: (l) *A man must put out his eyes, to doubt still that this Bull is not surreptitious; and that the Bishop of* Ipre's *Adversaries have not by under-hand working, obstructed the prosecution of the Popes intentions, and rendred this Bull as conformable to their passion, as it is contrary to the will of his Holinesse.* Could any man give the lie with a better grace? Could any man vindicate *Jansenius* more dexterously from the censure of *Rome*? Could it be affirmed more tenderly, that the Pope by condemning

(l) *Second Apology of Jansenius, l. 2, c. 14.*

demning Janſenius, had put out his own eyes, and ſuffer'd himſelf to be led by the Jeſuites like a blinde man?

Not long after this the thunderbolt fell upon *your two heads, which make but one*: and Pope *Innocent* X. beating down that two-headed Monſter, which came out of your deſarts, declar'd to all the world, that though there were many members in the Church, yet there was but one Head, and that he knew how to take the Sword of St. *Paul*, without giving him the Keyes of St. *Peter*. But after all he could not avoid that Serpents tongue: the fatall blow that bereft that monſter of life, could not ſtifle his voice; his hiſſings were ſtill heard as he lay expiring, and caſting forth the laſt drops of his venom againſt his Vanquiſher. *Mentirik impudentiſſimè*. This deadly cry reſounded on the other ſide of the Mountains; and *Italy* was amaz'd to hear men ſpeak, in the midſt of the Church, a language ſhe had never heard. (m) *That his Holineſſe had ſuffer'd himſelf to be ſurpriz'd by falſe reports; that the cenſurers of a Doctrine ſo holy and advantageous to the See Apoſtolique had not read it, or if they had, that they underſtood it not; that they were both Judges and Parties. That Cardinall* Lugo *had tyed himſelf to the generall of the Jeſuits by the Vow of a blinde Obedience. That Cardinall* Spada, *aſhamed that he could not make that cenſure prevail, which he had undertaken, had complotted with the Jeſuits to ſave his*

(m) *In notationibus ad decretum Latinè & Gallice ſcriptis.*

his own credit by exposing the reputation of the Pope: and finally that the whole affair had been managed rather by Politick Considerations, then by the Rules of Ecclesiasticall Discipline, and solid Reasons of Theology.

What was left unattempted by the whole party to set the Prelates against the Pope; to draw the Universities; to gain particular persons; to engage Communities; to seduce the people; to mislead souls and insensibly corrupt the purity of their Faith, and the fidelity they owe to the Universall Pastour of Christs Flock? Nevertheless in fine the Providence of God, who watches over his Elect, and laughs at the malice of the impious, disappointed all your designes; and unspeakable was the grief that seiz'd your minds, when you understood, that above fourscore Bishops of this Kingdome, had demanded the condemnation of the Five Propositions, that make up the Fundamental Maximes of Jansenisme: that after a long deliberation, the Pope had granted it; that Heaven had given a blessing to it, as the fruit of so many Vows, Prayers, and Teares shed by the Children of the Church, to extinguish by such an amorous deluge, the conflagration you had rais'd in the midst of their bowels: and finally that those three famous Columnes, erected with so much cost and preparation, to uphold the credit of your Doctrine, which visibly tended to its ruine, were not able to support that tottering Machine, nor hinder the fall of your Sect. Then it was that drawing forces out of despair, you intrench'd your selves within your Fort, *Mentiris impudentissimè*, and thence as from a safe

safe Rampart, scoffing at Fulminations and Censures, you gave your friends to understand, (n) *That certain persons having carefully perus'd a Book, and not found therein the Propositions which are attributed to a Catholick Bishop after his death, in the narration of a Popes constitution, could not declare against their conscience, that they are in the Book.* Who would have thought that after you had given the Lye to Popes and Bishops, who expressly affirme the contrary, there could any thing have been added to your insolence? Yet you rested not there, you perceiv'd there was something wanting, and that to crown so manifest a Rebellion against the Sea Apostolique, it was requisite to give it the name of *Obedience*, protesting with pompous words, (o) that the Disciples of *Monsieur d'Ipre* had made it apparent to all *France*, that they can humble themselves under Gods Vicar, not onely when he honours them with his favour, but even when he seems to abandon them to the Impostures of their Enemies: (p) that they who suspect them of Errour, should have much ado to assigne the pretended Heresie, which every one fancies to himself as he pleases; since if they reduce it to the Five Propositions condemn'd by the Pope, that Heresie which he imputed to them, would prove to be but a Chimera, there being no Divine that maintains those five condemned Propositions.

What,

(n) *Arnauld's second Letter*, p. 150.
(o) *Arnauld's first Letter*, p. 25.
(p) *In the same Letter*, p. 9.

What, Sir, is this the Jansenian humility, that so vaunts with ostentation of having submitted to the Vicar of Christ, while it rejects the narration of his Bull, and accuses the Oracle of truth of falshood & lying? Is this the sincerity wherewith you justifie your Doctrine, by condemning those of temerity who opposed it before it was condemn'd, and accusing those of calumny, who ascribe it to you, since the publique voice of the Church hath blasted it with an eternall ignominy? Before the Popes Bull the Heresie of *Jansenius* appear'd with lustre in your Works, it march'd with great attendance, and never shew'd it self, but guarded with the Fathers of the first Ages: It was the Doctrine of the Church, the Doctrine of the Apostles, the Doctrine of the Popes and Councils: After the Bull, this Heresie is nothing but a *Chimera*, which every man fancies such as he pleases, and no man knows in very truth. Before the Popes Bull, it was a crime to question the Five Propositions, and they that held them suspect, were *Semipelagians*, Enemies of the grace of Christ; such as attempted to destroy the most ancient Verities, and to obscure the clearest Lights of the Gospel. After the Bull, it is an injury to impute them to you, and they that reproach you with them are hainous *Detracters*, and *most impudent Lyars*. Before the Bull, those Maximes were as so many unalterable Rules of Faith, whereof Tradition was the Source, Saint *Augustine* the Oracle, and *Monsieur de Ipre* the faithfull Interpreter that had renew'd them in our Age. After the Bull, those very Maximes by a strange *Metamorphosis*, are become meer

Im-

Impoſtures, which Envy alone hath invented, Calumny divulged, and nothing but Ignorance, to the prejudice of Innocence, can believe; ſince there are no Divines, *who hold theſe condemned Propoſitions.*

Thus, Sir, it appears that you have an ambiguous Faith, which you explicate according to the time; a Faith that has two faces, and which begets illuſions in mens mindes: at this day it is a Chimera, becauſe you dare not produce it, ſo odious it is to all the world: when you have wip'd away the ſhame of it, and that the Cenſure is forgotten, it will again be the ſpirit of the firſt Ages. To grant; to deny; to ſay yes, to ſay no, are things indifferent to you: You put all in practice to advance the pretended reformation you promiſe, and that imaginary dominion which you affect in the Church. 'Tis onely the hatred you bear to the Jeſuites, that never changes; becauſe your bad inclination towards Religion ever continues. You look upon their zeal as an obſtacle that retards the progreſſe of your deſigns; and becauſe you cannot ſhake their vertue, you endeavour, at leaſt, to ruine the reputation it gains, and the approbation it deſerves. Hence it comes that you make them Authours of all your diſgraces, and not daring to complain of the hand that ſtrikes you, at every blow you feel you bite the hand that would heal you.

If the Pope condemneth the works of *Port-Royall*, the Jeſuites preſently become Falſifiers, and Forgers of Bulls againſt the Doctrine of the Fathers. If he command the Marble of Janſenius's Tomb to be taken up, and that the

marks

marks of that proud monument, which serv'd as a Trophy to Heresie, be effaced; the Jesuites are men of prophane spirits, they suffer Idolatry in *China*, they traffique in *Canada*, they favour Libertines in *Europe*, and uphold remissesse and disorder in all parts of the world. If the Clergy in *France* reprove the surreptitious *Elogium* of the Abbot of St-*Cyran*; the Jesuites every where persecute Persons of Honour, and are so far from sparing the living, that they forbear not even the memory of the dead. If *Sorbon* do justice on it self, and couragiously cut off its own members, where they see inflamation and corruption to be gather'd by the contagion of your errours; the Jesuits (say you) are the Corrupters of Discipline, and it is necessary to exterminate them for the good of Souls, and Glory of God.

What ever advantage they may have in the Doctrine of *Faith*, yet must they still be attaqued in the point of *Manners*. Their Writers must all be racked, and nothing left intire in any of their Books: they must be falsified by infamous forgings; they must be altered by unfaithfull suppressions; a false aspect must be given them by malignant interpretations, some passages of them must be shortned, others lengthened; those must have that cut off which justifies them; and these must have something added, which may make them appear blameable. Divines will soon discover these illusions; but the People, who are not so clear-sighted, will be apt to take such apparitions for solid bodies; and so you will still finde your account. The wise will admire that you

you take upon you ſuch a wretched employment, and that after you have ſpoken ſo long, like *Oracles*, the language of the *Ancient Fathers*, you are now reduc'd, like Moaths, to eat the Books of the new Caſuiſts. But the wiſe are not the greater number: for one Perſon of Honour that will be afflicted at this diſorder, you will make a hundred Libertines laugh, who are ſo pleas'd with detractions of this nature, that even the falſe do often delight them more then the true. In fine the Jeſuites will not fail to defend themſelves, and make you bluſh at your gulleries. But you are ready to welcome them; if they preſſe you with the force of reaſon, you will tire them with your importunities, and repeat ſo often thoſe words, *mentiris impudentiſſime*, that they will be forc'd to hold their peace; perceiving plainly, that you have nothing to loſe, and that they can get nothing of you but injuries.

Truly, Sir, you are fallen upon a very commodious way of defending your ſelf, and aſſaulting others, ſince all your dexterity conſiſts in *lying impudently*, which is not hard to do; and in giving others the *Lye* with impunity, which is yet more eaſie, in aſperſing the Innocent with hideous Calumnies to make them criminall, and calling them Calumniators, to vindicate your ſelf of all your crimes. Let us take a view of your proceeding, and ſee how you reduce to practice the method of *Port-Royal*.

You make Father *Alby* ſay, that *Monſieur Puys* is an *Heretique, excommunicate, and worthy of the fire*: You quote his firſt and ſecond Book, and aſſure us, that he confirms in the latter,

ter, what he had said of him in the former. This is an apparent falshood. For it is to be seen, that from the third page of his second Book, he declares to the contrary, *That men are much to blame to accuse him of having call'd that Pastour Heretique; that there is no man of judgement, who examines the terms of his first Apology*, (for he assaults not, but defends himself) *but will judge the glosse too violent, and that complaint very tender.* You are therefore an Impostour, and that a signall one. But what does it avail me to convince, and presse you to an answer? As your accusation is onely a *lie*, so all your Apology will be to give me that complement. You who made no conscience to lye in imposing upon that Father, will have no shame to give me the lie in justifying your self, and say, *Mentiris impudentissime.*

You accuse Father *Bauny* of having taught, *That it is lawfull directly, primo & per se, to seek out the next occasion of sinning, for the Spirituall or Temporall good of our selves, or neighbour.* This is a palpable fallhood. Those words *primo & per se* are none of that Divines. I advertis'd you of it in my answer to your ninth Imposture. I told you that decision was capable of two contrary senses; the first, that one may expose himself to an occasion of sinning upon reasons important to the conversion of Souls, and welfare of the State, as St. *Ambrose*, and many other Saints have done: yet so as he have hope, by the help of Heaven to overcome the danger, and be firmly resolved in himself to overcome it: and this is the opinion of F. *Bauny*, and of the famous

famous *Basilius Pontius*, which is not rejected in the Schools. The second sense is, that one may temeriously expose himself to those occasions, and even formally seek them out upon light grounds. And this Doctrine the Abbot of *Boisic*, who passes with you for *F. Pinthereau*, calls detestable. As to the first sense, I accus'd you of ignorance, for making a crime of an opinion common in Divinity; and for the second I convinc'd you of malice, in regard there is not so much as the least print, or foot-step, thereof in *F. Bauny*'s Book, and consquently *cannot be imputed to him*, (as *F. Caussin* said) *but by an instrument of the Devill.* Nevertheless as though you had quite forgotten it, you take me for Surety against your Creditours, and make me an Approver of what you say against them that accuse you: was there ever seen such a piece of knavery as this? But you may do any thing; you have a dispensation generall from *Port-Royall*, which exempts you from speaking truth, and impowers you to give the lye to all that reproach you with unfaithfull dealing. See yet another example; for you are very fruitfull in Impostures, as having in you an inexhaustible Source of them.

You impute to *F. Bauny* this Proposition, *That Priests ought not to deny absolution, to those that remain in the habits of Crimes against the Law of God, Nature, and the Church, though they discover not any hope of amendment:* And you assure us that *F. Pinthereau* and *F. Brisacier* are fallen into a contradiction about the answering your Imposture. This is a falshood

more evident then the day: the answer of the one destroyes not the answer of the other; they are both of them alike good, and satisfactory to all such, who are not sick of envy like your self. One answers, that Absolution cannot be given to that sort of Sinners, when they shew no desire of amendment; and denies that ever F. *Bauny* taught the contrary; all this is true. The other answers, that in the apprehension which a Priest may have of his Penitents relapses, considering the frailty of men, he is to rely upon the promise of the Penitent, and to content himself with his sincere and resolved will to live better, testified by his words and regrets, without expecting extraordinary revelations to ascertain him of the good disposition of the Sinner, and of the infallible effect that is to follow his present protestations and resolutions; which the greatest Saints cannot promise themselves: and this he avowes for F. *Bauny*'s opinion. This is also true. Where is then that imaginary contradiction you accuse them of? Where is that streit which is so difficult to get out of? The first rejects the bad Doctrine you father upon a famous Divine: the second defends the true decision. The first unvails your malice; the second justifies the innocence of his Brother. The weapons they use are different, but are equally good and strong; they assault you on both sides, but the blow which each of them gives you, is inevitable. In fine as they have both their particular way of encountering you, so they both of them obtain the victory, and put you in such disorder, that you are constrein'd to fly into *Germany* to learn opprobrious language,

language, and to answer each of them in particular with *mentiris impudentissimè.*

You will say that you have learn'd this lesson in a good School; that you practice it but in imitation of a good *Religious German*, and that the Capuchins being then very fatall to the Jesuites, no man ought to be offended that you profit by their misfortune.

I grant it is of great concernment to you to gain the R. R. F F. the Capuchins, and that if you could divide them from the Jesuites in the cause of *Jansenius*, you had plaid your game well. For besides that their Holinesse of life has acquir'd them the Love and Veneration of the People, they are vigorous defenders of the Faith, and of the Popes Bull; and consequently great Enemies of *Jansenisme*, which you maintain. But 'tis in vain to hope for such a rupture, and the Decree which they have this year renewed against your Doctrine, declares to you sufficiently, that the Jesuites are on better terms with the Capuchins then you imagine; and that if they have not been so fortunate in respect of one particular, you are undoubtedly most unfortunate in regard of the whole Body. You shall, Sir, participate of that Decree, and lest you should think your self unfortunate onely in the *Capuchins and Jesuites*, I will adde divers others; whereby you shall understand how hatefull your Party is to all Religious Orders and Societies, wherein Vertue and Science are in any kinde of repute.

Learn therefore, if you know it not already, what are the Sentiments of all godly people touching

your Doctrine, and judge by the universall *odium* it lies under, if you be not the most unfortunate upon the Earth. The Reverend Fathers *Capuchins desirous to testifie in all occurrences the respect and obedience they owe to the Holy See, have prohibited* in their Generall Chapter, held this Year at *Rome* the 25. of *July*, *That no person of their Order presume to expound or defend the Doctrine of* Jansenius, *which hath been condemn'd and cut off by Pope* Innocent X. *neither the Doctrine of* Arnauld, *nor of the* Arnauldists. *Whosoever shall do the contrary, besides the penalties specified in the said Apostolicall Constitution, if he be a Superiour, let him be depriv'd of his Office; if a Reader, of the Faculty of Teaching; if a Preacher, of the power of Preaching; and they shall also be liable to other Punishments, as their Superiours shall think fitting.* Behold you are already *very unfortunate in the Capuchins.* The Reverend Fathers *Fueillans*, assembled in their Generall Chapter, in the Year 1649. made the like Prohibition, and ordain'd, that the Constitutions of Pope *Urban* VIII. against *Jansenius* should be sent, publish'd, and exactly observ'd in all the Monasteries of their Order. See, you are *unfortunate also in them.* The Reverend Fathers *Carmelites Discalceate*, established the same in their Provinciall Chapter, in the Year 1649. with a strict Prohibition *against teaching or defending the Doctrine of* Jansenius, *which hath raised so great Disturbances in the Church. For instance, That Christ dyed not for all the world; That all the actions of Unbelievers are sins; That God has*

no

no will to ſave all men. There again are you *unfortunate in the Carmelites.* The Reverend Fathers *Minims* made the like Ordinance in their Provinciall Chapter, in the Year 1650. *To the end* (ſay they) *efficaciouſly to retrench that dangerous novelty of Doctrine, which creeps into mens mindes to the ſcandall of the Church.* There likewiſe you *are unfortunate in the Minims.* The Reverend Fathers of the Congregation of St. *Maurice* made the like Decree in their Aſſembly Generall, enjoyning under great penalties their Profeſſours of Divinity, to teach *Sufficient Grace*, and not to go aſtray out of the grand Road of Catholique Doctours, to follow new and exotick Maximes. There again *are you unfortunate in the Benedictins.*

I will not dilate my ſelf in a longer enumeration of your misfortunes, leſt I ſhould ſeem willing to inſult over the unfortunate. Your ſad condition touches me too ſenſibly, to make any Triumph upon that ſubject. My deſigne is to undeceive you, if I can, and to oblige you to acknowledge, how dangerous it is to depart from the Sentiments of the Church, and to relinquiſh God; ſince it is the leaſt puniſhment, that attends on a Deſerter of the Faith, to ſee himſelf abandoned of all the world. This is it that has befallen you, Sir, and you ſee the ſad conſequences of it, by an unhappy experience. Popes excommunicate you; Biſhops declare you Heretiques; the Religious Orders have a horrour for your Doctrine; the Univerſities condemne you by their Cenſures, and Sorbon cannot ſuffer you in her boſome: ſhe cuts you off alive from her Bo-

dy, and deprives you of Funerall Honours after death. You have a fresh president thereof before your eyes, which ought to startle you. That sage and couragious Mother suppress'd the tenderness she had for one of her Doctours, who dyed not long since in *Paris*, to testifie the greatness of her aversion for your Errours: she deserted him, because he would not renounce the commerce he held with you: she disavow'd him, because he would not know himself: she remain'd inflexible in her severity, because he obstinately persisted in his disobedience: and as he dyed in the forgetfulness of his duty, so she would render him no other *devoirs*, then that of an eternall oblivion of his memory.

Yet after all this, Sir, you will persist to tell me, that the Jesuits are Traducers, because they maintain the Jansenists to be Heretiques; and you'l go seek out proofs as far as *Germany*, to give the Lye touching what is done in *France*, and what we see with our eyes. How weak is your Ratiocination, and how violent your Passion! F. *Dicastillo* a Jesuit, say you, maintains against the R. F. *Quiroga* a Capuchin, that it is no sin of Injustice, but onely of Lying, to repell one calumny by another that is equall, and to impose false crimes to the ruine of his credit, who imposes others on us equally false. *Dicastillo* proves his opinion by the authority of *Bannes*, who is one of the Celebrious Disciples of Saint *Thomas*, as also by the authority of *Vega*, *Orellana*, and many other Authours; nay even of the Universities of *Prague*, and *Vienna*. The R. F. *Quiroga* alledges for warranty of his Tenent,

nent, three Authours, whereof two are Jesuits, *viz. Lessius* and *Filiucius*: These *School-Divines* grow insensibly hot one against another, as it usually falls out in such Disputes; some words escape their mouth, not so well consorted as might have been. This is all you bring us from those remote Conntreys; which you display magnificently, making them serve to fill up the pages of your Letter. What do you conclude from thence? Therefore the Five Propositions condemn'd by the Pope are not to be found in *Jansenius*, as he declares they are in an (q) expresse Brief? How weakly is this argued! Therefore those very Propositions are not Scandalous, Hereticall, and Temerarious, as the Pope asserts them to be in his Bulls? How frivolous is this! Therefore *Monsieur Arnauld*'s second Letter, which protests they are not in the Lord *d' Ipre*'s Book, has not been censured? How ridiculous is that! Therefore it is not an Heresie condemned by the Pope to say with *Monsieur Arnauld* in his preface, that St. *Peter* and St. *Paul* are the two Heads of the Church which make but *one*? How irrationall is this! Therefore the Abbot of St. *Cyran* sayes not in one of his Letters, *That he professes to know nothing but what the Church has taught him twelve hundred years ago; that he had known all Ages, and spoken with all the great Successours of the Apostles*? Therefore *Jansenius* promises not that Abbot to maintain his Nephew *Barcos* with Colledge Moneys he had in his hands,

(q) *The Popes Brief to the Bishops of France.*

hands, so as no man in the world should discover it in the Accounts he was to render? Therefore he writes not to the same Abbot, (r) *That God has taken away two Ecclesiastiques within a few Dayes, to cast a Canonry into his hands, and that he is already proffer'd for it six hundred Florins, together with a Benefice?* Therefore Mother *Agnes* of St. *Paul* Abbess of *Port-Royall* sayes not in writing to the Abbot of St. *Cyran*, *That there are some of her Religious, who have not been at Confession for the space of fifteen Moneths; and that this were enough to astonish a Confessour, who requires onely words, and not dispositions?*

By what Laws of Logick can you reason in this sort, without exposing your self to the laughter even of the meanly learned? The Jesuites have no no need to impose upon you false Heresies; you have publish'd but too many real ones. They do not falsifie your Books, that so they may finde them stuft with errours in Doctrine and Morality; they have mark'd you the place, the page, your very words: they alter not the Letters of *Jansenius*, and the Abbot of St. *Cyran*: they have the Originalls in their Archives of *Clermont Colledge*: they conceal them not, they shew them to all the world. You have sent thither, and have had a more faithfull relation then you desired; what have you to say in answer? what have you answered hitherto? Certainly, Sir, you were never more in the right, then when you pro-

(r) *The Originall of these Letters are in* Clermont *Colledge.*

protested you would onely answer *en passant*, as passing by. For it is true, you very dexterously passe by all the accusations brought against you, and take no notice of them. It is not so, as to the aspersions you cast upon the Jesuites: They answer clearly; they dissolve your intricate ambiguities; they unvail your Impostures; they dissipate your illusions; they plainly convince you of ignorance and falsity. The whole world sufficiently perceives it.

They know wherefore you treat the Kings Confessour so unworthily; why you worry *Vasquez*, *Suarez*, *Molina*, *Lessius*, and so many famous Divines, whose radiant lustre dazles your eyes: they know why it is, you so violently attaque one while the whole Body, another while particular men, as F. *Danjou*, and F. *Crasset*, without imputing to them other crime, then having preach'd against Jansenisme, (which is at this day so infamous) and having clear'd certain Persons, who suspected themselves tax'd, and made great complaints thereof. This is it that angers you; this is the reall cause of the strange animosity you expresse: 'Tis not your zeal for the Discipline, that makes you scatter so many calumnies in *Paris*: 'Tis the grief you feel to see your self condemn'd at *Rome*, the very place where you should present your grievances, were they reasonable, that has held you these six moneths in perpetuall extravagances.

Return then, Sir, to the point of our difference; let us resume the subject of our Dispute: I will not oblige you to justifie the Doctrine of *Jansenius*; that were to require an impossibility: but

but it is easie for you, nay advantagious, sincerely to condemn it, by retracting the Heresies you have advanced in your four first Letters, and which *Monsieur de Marande* (s) has impugn'd with such eloquence and strength of judgement, as that generous Defender of Grace has shewn in all his Works against *Arnauld*, which are unanswerable. This is the subject of my wishes, the publique hope, the interest of the Church, and the answer I resolve henceforth to make to all your obloquies; for leaving to you that fair Apology of Port-Royall, *mentirb impudentissimè*, I will not otherwise defend my self in the future, then by remonstrating your errour, and bidding you at every Maxime I refute, *Be no longer a Jansenist*,

(s) *Mounsieur de Marande Counsellour of State, in a Book intituled*, Considerations upon a Libell of Port Royall, p. 82.

An

An Answer to the Jansenists Complaint of being called *Heretiques*: By Father *Francis Annat*.

Argument.

1. *That the Jansenists are Heretiques, because they maintain the Five Propositions in the sense of* Jansenius; *which the Pope hath condemned and declared Hereticall.* 2. *The Jansenists vain distinction of Matters of* Fact, *and of* Faith; *seeing they were agreed in the Matter of* Fact *long since, as appeareth by severall Confessions of theirs.* 3. *A Parallell of Pope* Celestins *commending St.* Augustins *Doctrine, and Pope* Innocent *the Tenth his condemning* Jansenius *his Doctrine.* 4. *The Five condemned Propositions, with the expressions of* Jansenius *conformable to every*

ry one of them. 5. *The great ſtubbornneſſe of the Janſeniſts denying what is ocularly evident, and what they themſelves have confeſſed.* 6. *The Janſeniſts as truly Heretiques, as the Arians, Neſtorians, &c.* 7. *It is enough, to know that the Pope and Church hath condemned* Janſenius *his Doctrine, for to be obliged to condemn it, (and call them Heretiques, who maintain it) without knowing what the particular ſenſe of* Janſenius *is: as to condemn* Mahomets *Doctrine 'tis enough, to know that he hath taught Doctrine renounced by all Chriſtians.* 8. *It is evident, that the Propoſitions are in* Janſenius; *and it is of Faith, that they are condemned in his ſenſe.* 9. *The Janſeniſts falſe Submiſſion to the Bull of Pope* Innocent, *like the fraudulent Submiſſions of Ancient Heretiques.* 10. *The Janſeniſts Miracles in reuniting the the Love of God with Hatred of their Neighbour; of Juſtice with Calumny; of Sincerity with Falſity; of the Doctrine of Chriſt with War againſt the Church of Chriſt.*

I Have newly receiv'd the Complaint of a *Janſeniſt*, who believes I am much to blame for calling thoſe of his Sect *Heretiques*, and demands ſatisfaction for ſo great an injury. He ſees not how I can well excuſe my ſelf, ſince it is manifeſt, as he imagines, that they who are termed *Janſeniſts*, have perfectly ſubmitted to the Popes Conſtitution, which condemns the five Propoſitions; and do hold the ſame Propoſitions for well and duely condemned.

I have often and long ſince ſatisfied this objection: But becauſe we have to deal with ſuch as are voluntarily deaf, who will hear but what they pleaſe, and have ears impenetrable to the voice that informs them, what they ought, but will not do; I ſhall here again unfold the reaſon I have to call them *Heretiques*. Though it prevail with them no more then formerly, yet will it ſerve to undeceive thoſe, who might be caught with the fair ſhew of their Complaint.

I affirm therefore, that the *Janſeniſts* are Heretiques, and that without all diſpute, they ought to be call'd by that name. The reaſon is, for want of a due ſubmiſſion to the *Conſtitutions* of the Holy Sea, and the Declarations made by the Church to advertiſe, that the Doctrine they maintain is Hereticall. I will not ſpeak of the Bull of *Urban* VIII. which affirms *Janſenius* to have *reviv'd a Doctrine already condemn'd, to the ſcandall of Chriſtianity and contempt of the Sea Apoſtolique; and therefore condemns his Book anew*. Every man knows, that both in *France* and *Flaunders* they have publiſh'd a number of Books, to perſwade the nullity and falſhood of

that Bull. And if after all they will still vaunt of their submission, a man must say, that to obey after the Jansenist fashion, is to dispute against the command.

I onely speak of the *Constitution* of Pope *Innocent* X. and maintain that they have not submitted to it, nor hold the *condemned Propositions* for well and duly condemned; the demonstration whereof is easie. For the Pope in condemning the Propositions did not condemn the characters they are written in, nor the voice they are pronounced with; but the sense of those that write or pronounce them; that is to say, the judgement corresponding to the proper signification of the voice and characters. And that we might not be put to the trouble of divining that sense, the Pope, who condemns the Propositions, declares it to us in the same *Constitution*, when he calls them *opinions of Jansenius*; shewing by those words, that he pretends to condemn the opinions of *Jansenius*, in condemning those Propositions, and which comes all to one, that he intends to condemn those Propositions in the sense they have in *Jansenius*'s Doctrine. Since that Constitution, the Pope has made another Decree, by which he twice pronounced, that in the Five Propositions he condemned the Doctrine of *Jansenius*: Wherefore he proscribes, or prohibits afresh the pretended *Augustine* of *Jansenius*, and all Books either written, or to be written, that shall defend his Doctrine. The Bishops of *France* having explicated the Constitution in the same manner, and affirmed that the Five Propositions were condemn'd *in the*

the ſenſe of Janſenius; the Pope in avowing their explication rejoyced thereat, and has again the third time pronounced, that he condemn'd the Doctrine of *Janſenius* in the Five Propoſitions. The aſſembly generall of the Clergy have receiv'd his Brief, and confirm'd it by the teſtimonies they have given of their ſatisfaction therein.

The manifeſt reſult of all which is, that 'tis not a ſubmitting to the Popes Conſtitutions, to ſay they condemn the Five Propoſitions; and yet approve the Opinions, Doctrine, or Senſe of *Janſenius*. Wherefore we ask the *Janſeniſts*, whether in condemning the Five Propoſitions, as they pretend to do, they condemn the Opinions, Senſe, and Doctrine of *Janſenius*? If they ſay yes; praiſed be God, that they return to the Churches *ſenſe*, and renounce *Janſeniſme*, and let us call them no longer *Heretiques*. If they ſay no; they are manifeſtly *Hretiques*, ſince they maintain *the Five Propoſitions* in that ſenſe, in which the Pope has declar'd them *Hereticall*; and by the ſame reaſon they have not ſubmitted to the Pope's Conſtitution. And becauſe they have hitherto refuſed to confeſſe that truth, this ſo conſtant a refuſall being not otherwiſe interpretable then an avowment of the contrary, we have moſt juſt reaſon to call them abſolutely *Heretiques*, as people obſtinately defending a Doctrine declar'd and condemn'd for Hereticall. So that we cannot change our language, except they alter their mindes.

Their uſuall evaſion, by diſtinguiſhing betwixt queſtions of Right and queſtion of Fact, cannot

secure them. We must consider in that Sect two sorts of persons, the Captains or Conductors of the Flock, who are their Doctours; and the Followers that are blindely engag'd in the Party, by faction, Caball, and adherence to their Conductors. The former understand the fact by their own knowledge, and therein ought to remain agreed with us: The latter know it by adhesion to the knowledge of their Leaders; Which is to say, that they who make Apologies for *Jansenius*, and daily dispute in defence of his Doctrine, and who have written a hundred and a hundred Pieces in Latine and French, to perswade men that their Doctrine touching the Five Propositions is the Doctrine of St. *Augustine*, (that so it may not be said they have gone sottishly to work, and disputed on a business they understood not) are oblig'd to confesse, that they know it to be the Doctrine of *Jansenius*: as also that it has relation to the Five Propositions; and that in the same relation, the Five Propositions have a sense conformable the Doctrine of *Jansenius*. We are therefore accorded as to matter of Fact.

But in case they should deny it, they are caught by their own confession. They have often avowed it. They have acknowledg'd those Propositions to be laid down in *Jansenius*, and that they might be consider'd, (a) *Ut in Jansenii Augustino jacent, vel quoad verba, vel quoad verborum*

(a) *In the Book intituled*, Propositiones de Gratiâ in Sorbonæ Facultate propediem examinandæ.

borum vim & ſententiam. They have noted the places where they are found: ſaying of the firſt. (*b*) *Veniamus ad Janſenium, & expendamus quo ille intellectu poſitionem hanc uſurparit, juſtis omnibus volentibus & conantibus, &c. Habetur ea apud hunc authorem, lib. 3. de Gratiâ Salvatoris, cap. 13.*

And of the Second, (*c*) *Accedat modo Antiſtes Iprenſis; Aſſerit ipſe & explicat ex profeſſo propoſitam theſim, libro tertio de Gratiâ Salvatoris, eâmque firmat ſolidiſſimè, &c.*

And of the Third, (*d*) *Quoad Iprenſis Epiſcopi hâc in parte ſententiam, vide ab ipſo Auguſtini aliorumque Patrum omnis ætatis congeſta loca innumera, quibus evincit invictiſſimè, ſolam libertatem à coactione ad veram libertatem, ac proinde ad meritum eſſe neceſſariam.* And notes in the Margent, *lib. 6. de Gr. Salvatoris, cap 6. & ſeq.*

And of the Fourth, (*e*) *Quid vero ſenſerit de iſto argumento Iprenſis Epiſcopus, fuſiſſime reperies à ſexto ad undecimum caput lib. 8. de Hiſt. Pelagiana, &c.*

And of the Fifth, (*f*) *Auguſtini verba & ſententiam ſumma fide repræſentavit Iprenſis Epiſcopus lib. 3. de Gr. Salv. cap. 2. Ubi & retulit veterem Eccleſiam Lugdunenſem, & Sinodum Valentinam expreſſiſſime definientes velus*

(*b*) *Pag.* 10.
(*c*) *Pag.* 16.
(*d*) *Pag.* 24.
(*e*) *Pag.* 30.
(*f*) *Pag.* 36.

lut fidei Catholicæ dogma, Non pro omnibus omnino, sed pro fidelibus solis, mortuum Christum & Crucifixum.

The Author of the Book of *Victorious Grace* with six Approbatours sayes, That those Propositions are most true, and most Catholique, *according to the sense of Grace efficacious in it self.* (g) *As it is also in that sole sense that the Lord Bishop of* Ipres *maintains them against the errours of the Jesuites: That they have a good sense, in which the Lord Bishop of* Ipres *and the Disciples of St.* Augustine *have always defended them.* And where is it that the Lord Bishop of *Ipres* has defended them? Is it not in his *Augustinus*? And how should he defend them in that Book, if they were not there? They are therefore the Propositions of *Jansenius*: and they that cannot finde them there again, need onely resume the eyes they had before those Propositions were condemn'd.

Since the Author of the *Memoire touching the Jesuites design*, affirms, That *Jansenius*'s opinions on the Subject of those Propositions are the same with St. *Augustins*; and consequently, *that one cannot determine them condemn'd in* Jansenius's *sense without violating all the rules of the Church*; *As also that the ablest Divines would be oblig'd to acknowledge the capitall points of St.* Augustine's *Doctrine condemned, if the Five Propositions had been condemned in* Jansenius's *sense:* Does he not grant those Propositions to have a sense in the Doctrine of *Jansenius*; and consequently that they

(g) *Pag.* 16, 18, 21, 22.

they are *Janſenius's*, either as to the Letter, or as to that ſenſe?

And the Authour of *the Illuſtration upon ſome new Objections*, ſuppoſeth he not the ſame, when he ſayes, *That though the Jeſuites ſhould by ſurprize have extorted a generall condemnation of* Janſenius's *ſenſe.... Yet all the Learned who are vers'd in St.* Auſtines *Doctrine, would not be able to believe that they could (without wounding their conſciences) ſo far blinde themſelves, as to take the moſt conſtant Maximes of that great Saints Doctrine for Hereſie and Impieties?* He is carefull to forbear denying the Five Propoſitions to contain the ſenſe of *Janſenius*; and contents himſelf with the common evaſion, *viz.* That *Janſenius* his ſenſe is alſo the Doctrine of St. *Auguſtine*.

'Tis notoriouſly known, that the five Deputies at *Rome*, a few dayes before their condemnation, *proteſted* before the Pope in the name of themſelves, and all the Diſciples and Defenders of St. *Auguſtine*, *that they did, and would maintain, during their lives, the Five Propoſitions in their legitimate ſenſe, as containing the undoubted Doctrine of St.* Auſtin, *and conſequently of the Church.* They well knew that in their opinion, the ſenſe of St. *Auguſtine* and *Janſenius* were not different. But rightly judging that the defence of St. *Auſtin* would appear more reaſonable then the defence of *Janſenius*, they in a Bravado ſtil'd themſelves the Defenders of St. *Auguſtine*, though they were in effect but the Defenders of *Janſenius*. And conſequently till ſuch time as we have a *conſtat* of

of their revoking that generous protestation, we are bound to believe them on their *Parol*, that they and the other Disciples and Defenders of St. *Austin*, that is to say, all the Jansenists do still and *will*, *during life*, *defend* the Five Propositions in their legitimate sense, which is just the sense of *Jansenius*.

We are therefore agreed of the Fact, by the Jansenists own confession; to wit, That the five Propositions are of *Jansenius*, either as to the words, or as to the sense they may receive; nay, as to their *legitimate sense*, if we will believe their Deputies at *Rome*. We must therefore hence forward dispute onely of the Right, to know whether the Fact which we are agreed on deserves approbation or condemnation. For 'tis just as when in secular judgements the supposed criminall confesses the fact he is charg'd with; as when *Milo*, for example freely grants that he slew *Clodius*, after which it remains onely to enquire whether he had right to do it. So, since the Jansenists have confessed, that they maintain the Five Propositions in *Jansenius*'s sense, there's no further dispute, but whether they have right to maintain them. But the Pope decides the controversie, saying, That in those Propositions he condemns the sense of *Jansenius*. And consequently if he be deceived, he is deceived in the decision of a point of *Right*, not a point of *Fact*. And if the Jansenists refuse to obey that decision, the pretext of its being *a question of Fact*, will not excuse their refusall: For 'tis but a meer mockery to say they have submitted to the *Constitution*, unlesse in their Morality they

they call it a submission to refuse to act what is ordained.

Nor can they alledge that *Jansenius's own sense* of the Propositions, and that which *we pretend* to be his, are divers senses. We call no other *the sense of Jansenius*, then that which *Jansenius* himself has express'd in his Book; then that which the *Jansenists* have preach'd, taught, publish'd by an infinity of Writings, and have abridg'd in the Paper of Three Columns. That is the sense we call *Iansenius his sense*, and which also the Pope intends. And therefore it was, that in the pursuance of his Bull he condemned all Books that defend that sense, and namely the Paper of Three Columns. That is to say, he condemns the expression, which *Iansenius* and the *Iansenists* themselves have made of their Doctrine in the Five Propositions.

In a word, the Pope having declar'd that he has condemn'd the Doctrine of *Jansenius*, we press the Jansenists with their own Maximes, so as 'twill be impossible for them to escape without retracting what they have said, or renouncing the infallibility of the Church. For see how they argue; Pope *Celestine* writing to the Bishops of *France*, declar'd St. *Augustines* Doctrine touching matter of Grace to be the Catholique Doctrine: Therefore they that impugne the same Doctrine of St. *Augustine* are Heretiques. We say in like manner, Pope *Innocent* X. writing to the Bishops of *France*, declar'd that *Jansenius's* Doctrine is condemn'd as Hereticall: Therefore the *Jansenists*, who defend that Doctrine, are Heretiques. What is there replyable? It is, they

they will say, a question of Fact, wherein the Pope is not infallible, *viz.* whether the Doctrine he condemnes, is, or is not the Doctrine of *Jansenius*: And 'tis also, say we, a question of Fact, wherein the Pope is not infallible, *viz.* whether the Doctrine he established, be, or be not the Doctrine of St. *Augustine*. What know we, say they, whether Pope *Innocent* ever read *Jansenius*? And what know we, whether Pope *Celestine* ever read St. *Augustine*? Pope *Celestine* express'd in a certain number of Propositions the Doctrine which he establish'd as St. *Augustines* Doctrine: so Pope *Innocent* express'd in the number of Five Propositions the Doctrine which he condemn'd as *Jansenius*'s Doctrine. We are not agreed of the sense of the Propositions condemn'd by Pope *Innocent*, We are every whit as much agreed of it as of the sense of the Propositions decided by Pope *Celestine*. But was Pope *Innocent* a School-Divine? And how do we know that Pope *Celestine* was more a School-Divine then he? *Celestine* took the Sentiments of his Church: And *Innocent* did the like of his. The Sentiments of *Celestine*'s Church were indubitable: And are not the Sentiments of *Innocent*'s Church equally undoubtfull? Here's the difficult passe and dangerous leap the Jansenists are brought unto. They must over of necessity; and either with *Monsieur de St. Cyran* scoff at the present Church; or else go back to fetch the better leap, that is, retract what they have said, *viz.* that the Five Propositions are true in the sense of *Jansenius*, since their condemnation by the Sea Apostolique.

And

And this I have ſaid, not to violate the Authority of Pope *Celeſtine*, which I do, and ſhall ever hold inviolable, and worthy of the reſpect and ſubmiſſion of all Chriſtians, as well as that of Pope *Innocent*; but to ſhew the Janſeniſts the blindeneſs of their proceeding, while they endeavour to juſtifie their contempt of Pope *Innocent*'s authority, by Reaſons equally deſtructive of the authority of Pope *Celeſtine*, whereon never the leſſe they ground their principall Defence.

But that you may judge whether the condemned Propoſitions be not really thoſe of *Janſenius*, and as expreſſive of his ſenſe, as thoſe of Pope *Celeſtine* were of the Doctrine of St. *Auguſtine*; and conſequently whether there be not as great reaſon to affirme, that Pope *Innocent* X. condemned, in the *Five Propoſitions*, the true ſenſe of *Janſenius*, as to ſay, that Pope *Celeſtine* eſtabliſh'd the true ſenſe of St. *Auguſtine* in thoſe eight or nine Heads of his Epiſtle; I deſire the *Janſeniſts* to caſt their eyes on the ſubſequent Table, and conſider on the one hand the *Propoſitions condemned* by the Pope as Hereticall, and on the other, thoſe *which are the expreſſion of the ſenſe of Janſenius*. A man needs not be a Doctour of Divinity to underſtand their conformity.

The

The first Heretical Proposition.

Some of Gods Commandements are impossible to the Just, according to their present forces, though they have a will and do endeavour to accomplish them; and they want the grace that renders them possible.

Jansenius's Proposition, tom.3.lib.3.cap.13.

And therefore all things plainly shew, that in St. *Augustines* Doctrine there is nothing better establish'd, nor more certain *Then this verity*, That there are some Precepts which are impossible not onely to the Unfaithfull, but even to the Faithfull and Just, considering the forces of their present state, though they have a will, and use their endeavour therein: and that they want Grace to make them become possible.

The second Heretical Proposition.

In the Rate of Nature corrupted, men never resist interiour Grace

Jansenius's Proposition, tom.3.l.2.c.4,14,25.

The succour of the sick Will is not subject to the Free Will.... but invincibly determines the Free Will to chuse and embrace this or that.

The whole Body of St. *Augustines* Works tends to this, as its scope, that Christians

stians believe, and also understand if they be able, *That there is no Free Will that can hinder the force or influence of Grace in any action.*

There is no medicinall Grace of Christ that hath not its effect.

The third Heretical Proposition.

To merit and demerit in the state of Nature corrupted, it is not necessary to have the liberty that excludes necessity; but it suffices to have that liberty which excludes coaction, or constraint.

Jansenius's Proposition, tom. 3. lib. 6. c. 38.

The most holy and learned Doctours unanimously and invariably teach, that the Will is therefore Free, because it is reasonable: and that no necessity of *Immutability, Inevitability, or by what other name soever you will call it, is repugnant to it, but onely the necessity of coaction.*

The fourth Heretical Proposition.

The *Semipelagians* admitted the necessity of interiour preventing Grace to every action, even to the begin-

Jansenius's Proposition, tom. 1. lib. 8. cap. 6.

That the *Massilians* (they are the same with the *Semipelagians*) did not *from the Will of Believing*, exclude *an interiourly assisting Grace*, is evident from

beginning of Faith. But they were Heretiques in this, that they would have that Grace to be such, as the Will of man might resist it, or obey it,

from that which &c..... *In this therefore properly consists the Massilians Error*, that they think we have some reliques of our originall liberty left us, whereby corrupted man might at least believe if he would; *yet not without the help of interiour Grace; whereof the good or bad use is left to the Free-will and power of every man.*

The fifth Heretical Proposition.

It is *Semipelagianism* to say, that *Jesus Christ* dyed, or shed his Blood generally for all men.

This Proposition understood so, as that Christ dyed onely for the Predestinate, is Heretical.

Jansenius's Proposition, tom. 3. lib. 3. cap. 21.

Whereas they say that *Christ* dyed for all men, it is an Engine advanced by the *Pelagians*, but rejected by the ancient Church..... The *Pelagians*, and principally the *Massilians*, ever repeated that argument..... Christ dyed to give life to those eternally who received Faith, Charity, and Perseverance to the end; *not for those, who wanting Faith and Charity die in iniquity.* Christ prayed not to his Father for their salvation, (*viz.* for unbelievers) or for the just who persevered not) *no more then he did for the salvation of the Devil.*

It

It would be difficult to finde elſewhere, ſave among the Janſeniſts, ſuch couragious ſpirits as durſt deny ſo known a verity, and maintain, that the Hereticall Propoſitions, and thoſe of *Janſenius* ſet over againſt them, agree in nothing, neither as to words nor ſenſe, and that they are different expreſſions. I challenge them to aſſign that diverſity, and diſcover any thing in the ſignification of the one ſort, that may not be as fitly accommodated to the ſignification of the other. Wherefore we rightly and with reaſon, tell the Janſeniſts they are *Heretiques*: for in defending the opinions of *Janſenius*, they defend thoſe which are the lame either formally or virtually, and are acknowledg'd and declar'd Hereticall by the Church. And we ſhall ſtill be obliged to ſpeak in that Dialect, till they have declared themſelves to hold the Propoſitions of *Janſenius* for well and duly condemned. This we require at their hands; and they are much to blame for complaining of it, there being no Accuſer more humane and innocent then he, who having named the offence he informs againſt, is content to receive the lie. That is the part we act in accuſing the Janſeniſts, for not acknowledging the Five Propoſitions well and duly condemned in the ſenſe of *Janſenius*, but defending them in his ſenſe. If this be not true, let them give us the lie: It is a Complement familiar enough with the Janſeniſts. 'Tis eaſily met with among their civilities, even when they have more reaſon to take it to themſelves, then give it to others. When therefore we check their ſtubbornneſſe for not avowing the Five Propoſitions to be Hereti-

call, explain'd in *Jansenius's* Sense; or the Doctrine of *Jansenius* to be Hereticall, so far as it is comprized in the Five Propositions, let them give us the lye, by avowing the contrary, and we shall soon be agreed; promising to call them Heretiques no more on that account, so long as they persevere in that confession. But if they refuse it as they have done hitherto, they must not take it amisse, that men call them by their name; that is to say, *Heretiques*.

Now by this whole discourse it appears, that their argument, who complain of being termed Heretiques, is retorted on themselves: and serves for nothing, but to evidence their confusion. They make an Induction from the *Arians*, *Nestorians*, *Eutychians*, and *Monothelites*, who have been acknowledg'd as Heretiques for not renouncing Propositions condemned by the Church, but defending them, notwithstanding that condemation: and they would perswade us, they proceed not like those men, for that they sincerely condemn the Propositions condemned by the Pope; and consequently ought not to be accounted Heretiques like those. But by the precedent discourse it appears, that the Jansenists act the same part that those Heretiques did. For the Pope condemn'd the Five Propositions as Opinions of *Jansenius*, and as containing the Sense and Doctrine of *Jansenius*: and affirm'd them in that Sense to be *Heretical*. But the Jansenists to this day defend them in that sense, and stoutly deny them to be Hereticall in that sense. Therefore the Jansenists are *Heretiques*, as were the *Arians*, *Nestorians*, *Eutychians*, *Monothelites*,

nothelites. And 'tis impoſſible they ſhould clear themſelves, till they deal candidly, and confeſſe what is daily expected from them, that the Doctrine of *Ianſenius* is Hereticall.

But if they run back to their old ſong, that they know not what the Doctrine of *Ianſenius* is, we have already anſwered, that the *Janſenian Doctours* know it by their own ſtudy; that they have avow'd it, that they cannot be ignorant of it; that it is ocularly made manifeſt to all, that can but underſtand what they read; that this Doctrine is expreſſed in the Five Propoſitions. And for ſuch as cannot read, or are not able to underſtand what they read, and yet obſtinately follow that Belief, they are Heretiques, in regard that being oblig'd by the conſcience of their incapacity and want of Schollerſhip, to refer themſelves to the judgement of the ableſt Divines, they prefer the Opinion of three or four *Doctors of Port-Royall*, before the judgement of the *Pope, and Church of* Rome, of the *Biſhops* of *France*, of *Sorbon*, and all other *Univerſities*, and in a word of the whole Church: for that muſt needs be attributed to the whole Church, which is received by a part incomparably greater then that which contradicts it; nay, which alone makes the whole Church, by excommunicating and cutting off the part reſiſting. So that the Leaders are Heretiques and Hereſiarks, like *Arius*, *Neſtorius*, *Eutyches*, *Cyrus*, *Sergius*: And their Followers are Heretiques like the *Arians*, *Neſtorians*, *Eutychians*, and *Monothelite* people.

I adde, that to be an Heretique it is not ne-

ceſſary to be inſtructed in particular, in all the points contained in the falſe Doctine which Heretiques follow. A man that had ſeen Saint *Paul* do miracles, and heard of the ſanctity of his life, might not he have been inſpir'd of God to produce an act of Faith, and to believe the Doctrine of Chriſtianity to be true, which St. *Paul* preached, though he neither underſtood the language of St. *Paul*, nor knew in particular what the Doctrine of Chriſtianity contained? In like manner as he, who rejecting the inſpiration, ſhould condemn the ſame Doctrine, and believe it to be falſe, could not be excus'd from committing a ſin of Infidelity, or againſt Faith? A Chriſtian that knows no more of the Doctrine of *Mahomet*, but that it is abhor'd by all the Faithfull, may he not make an act of Faith, cooperating with God's inſpirations, to diſapprove that Doctrine, without knowing diſtinctly any one article, or point thereof? And in caſe ſome one, upon light conjectures ſhould obſtinately ſay, though but in generall, that the Doctrine of *Mahomet* were not to be rejected, would it not be an act of Hereſie in him, or ſomething worſe? And what does the Councell of *Trent* bid us do, when it requires all Chriſtians to ſay, *Hæreſes quaſcunque ab Eccleſiâ damnatas, rejectas, & anathematizatas, ego pariter damno, rejicio, & Anathematizo.* All Hereſies whatſoever condemned, rejected, and anathematized by the Church, I do alſo condemn, reject, and Anathematize. Is it not a profeſſing of our Faith, by renouncing of Hereſies in generall, without knowing in particular what they are, but concerning

renting our ſelves to underſtand, that they are condemn'd by the Church? Could not the Councell (if it had pleaſed) have named the Hereſie of *Wiclif*, of *Luther*, of *Calvin*, &c. as the ancient Councels ſometimes named other Hereſiarks, *viz. Dioſcorus*, *Neſtorius*, &c. in their Anathematiſmes, when they profeſſed the Catholique Faith? And had the Councell named them, would it have been neceſſary to know what thoſe Hereſies contained? Since therefore it is an act of Faith to reject Hereſies in general, when the Church propoſes in generall that it ought to be done; why ſhall we ſcruple to affirm, that it is alſo an act againſt Faith, and an Hereſie to contradict her therein?

Wherefore ſeeing an Authority, ſufficient to oblige a man that acts rationally, (ſuch as is the authority of the *Pope*, Biſhops, and Doctours) propoſes the Doctrine of *Janſenius*, as a Doctrine containing errours, and condemned under the notion of Hereſie; though we knew no more of it then this, yet that alone ought to ſuffice for believing in generall that *Janſenius's* Doctrine contains errors contrary to the Catholique Faith; and conſequently it ſufficeth for the calling of thoſe people *Hereſiques*, who obſtinately defend it, and contradict the Declaration of the Church, without further need of a particular information of thoſe errours.

I know 'tis no matter of Faith, to believe that a man call'd *Janſenius* was ever in the world, that he was a Biſhop, and writ a Book intituled *Auguſtinus*, and that he treats in that Book of Queſtions of Grace, Predeſtination, and Free-

Free-will, but uppoſing the experimental, certain, and indubitable knowledge men have thereof, I maintain, that it is a matter of Faith to believe, that the Doctrine which is known to have been treated by that man, in that Book, and upon that Subject, is in ſome points Hereticall; and conſequently, that this cannot be contradicted, but by an Heretique. Like as it was not an act of Faith, when St. *Paul* preached, to believe that he was a man, and that he preached and ſpake of *Jeſus Chriſt*: but it was an act of Faith to believe, that that mans preaching, whom they ſaw and heard, was true; and an act of infidelity to deny it, ſuppoſing the knowledge of the motives that rendred it credible.

But if we muſt deſcend to the Five Propoſitions in particular, though it were granted to the Janſeniſts, that 'tis no point of Faith, that they are in *Janſenius*, or that in him they have a ſenſe conſonant to their ſignification; yet they that can tell, how the Church has ſpoken of them, and know that thoſe Propoſitions either are in *Janſenius*, or have there that ſenſe, perform an act of Faith in believing, that thoſe Propoſitions they ſo know to be *Janſenius*'s, or in his Doctrine to have a ſenſe agreeable to their ſignification, are Hereticall in that ſenſe: and they that contradict it are Heretiques.

In like manner anſwer is to be made to what they alledge, that true it is, who ever affirms Attrition, ſuch as the Councell of *Trent* has deſcribed it, to be bad, is an Heretique: But if one had a doubt, whether that Propoſition were in *Luther* or *Calvin*, he ſhould be no Heretique.

For

For it must be said, that since the Definition of the Councell of *Trent*, they who shall acknowledge either by their own study or report of those on whom they rely, that the said Proposition, or one which speaks the same thing, is found in *Luther* and *Calvin*, (and we must adde *Jansenius*, as indeed it is in him) are oblig'd to say, *That the Proposition which they know to be in* Luther, Calvin, *and* Jansenius, *is* Hereticall, *and that they who obstinately defend it, are* Heretiques.

It is just here, as in the Baptisme of Infants. For 'tis no matter of Faith, but rather of humane Science, or Knowledge, that there are little Infants who receive Baptisme. Yet that knowledge suppos'd, it is matter of Faith to believe that they are justified; and to believe the contrary is the Heresie of the Anabaptists. We must therefore say by the same reason, that seeing it is evident, both by the Jansenists own confession above reported, and by ocular inspection of the thing it self, that the condemned Propositions meet with their sense in the Doctrine of *Jansenius*, and that the same Doctrine may be understood by the expression of those Propositions; it cannot be denyed, but that the Maintainers of them in *Jansenius*'s sense are Heretiques, by the same principle, by which they maintain that the *Arians*, *Nestorians*, *Eutychians*, *and Monothelites were such*; that is to say, because they formally contradict the determination of the Church.

Yet is not that principle so absolutely necessary, that a man cannot be an Heretique, without declaring expressly that he contradicts what Faith teaches

teaches, and the Church has determined: 'Tis well known, that the ancient Heretiques did sometimes dissemble their Errours, and play their parts as the Jansenists do now adayes, when they say *they condemne the Five Propositions in whatever Authour they are found.* All History is full of the like fictions: and it was alwayes requisite to be sollicitous in discovering the tail of the Scorpion, which lay hid under the mask of their counterfeit Confessions. St. *Ferom* (*a*) tells us that *Arius* made a shew of recanting, and sign'd the Rule of Faith that had been made by the Council of *Nice*. St. *Gregory Nazianzen* (*b*) informs us, that *Apollinaris* did the like, and that by ambiguous Propositions he surpriz'd Pope *Damasus* himself, to whom he professed to submit, as the Jansenists now do to the decisions of Pope *Innocent*. The Letters of St. *Leo* (*c*) to *Flavianus* tell us, that *Eutyches* had recourse to sleights, and would have made Pope *Leo* himself believe that he acquiesc'd in his determinations. St. *Augustine* (*d*) informs us, that *Pelagius* deceiv'd the Council of *Palestine*, and obtain'd the approbation of his Doctrine from the Bishops, upon a false shew of a sincere subscription to the Propositions presented to him. St. *Augustine* assures us further, that he was himself so near being over-reach'd by two Letters he receiv'd from *Pelagius* and *Celestius*, that

(*a*) *Dial. contra Lucif.*
(*b*) *Ep. ad Cler.* 1, 2.
(*c*) St. Leo, Ep. 13, 15.
(*d*) *Retract.* 41. 1 *Con. Jul.* c. 5.

that he was upon the point of giving them his hand in signe of agreement. The Ecclesiasticall History (e) observes the same deceptions from the Chiefs of the *Monothelites*. *Athanasius* Patriarch of the *Jacobites*, made the Emperour *Heraclius* believe, he had submitted himself to the Council of *Chalcedon*, and having referred him to *Cyrus* and *Sergius*, who were of the same Faction with himself, under colour of reducing all the Heretiques of the East to the Catholique Faith, he insensibly engag'd that Emperour in Errour, and made him Protector of the *Monothelite* Heresie. *Sergius* wrought so cunningly with Pope *Honorius*, that by appearances of submission, and a good intention to defend the Catholique Faith, he drew from him that approbation, which gave occasion, though not with sufficient reason, to the suspition men have since had of him, (*viz.* of Pope *Honorius*) that he was a Favourer of those Heretiques. Such were also the Heretiques of *St. Bernards* (f) time, who for that reason compar'd them to Foxes, and applied

(e) *Baron. An.* 629, 635.

(f) *Nescio qua arte fingendi ita sua confundit vestigia callidissimum animal, ut quà vel intret vel exeat, haud facilè queat ab homine deprehendi.... Si fidem interroges, nihil Christianius; si conversationem, nihil irreprehensibilius; & quæ loquitur factis probat: videas hominem in testimonium suæ fidei frequentantem Ecclesiam, honorare Presbyteros, offerre munus suum, Confessionem facere, Sacramentis communicare: Quid fidelius?* Ib. Serm. 66.

plied to them those words of the *Canticles*, *Capite nobis vulpes parvulas*; *Take us those little foxes*. The Foxes are a subtle creature, so industrious in their shifts, and so strangely confounding their traces, that 'tis no easie matter to discover where they go. And such also are Heretiques for the most part. If you demand an account of their Belief, there is nothing seems more Christian: If you examine their lives, nothing more irreprehensible: Nay, they will prove many times by their actions the profession they make of vertue. They frequent the Churches; they shew respect unto Church-men; they come to the Sacraments. Yet after all they are Sheep but onely in appearance, they are Foxes in subtlety, and in malice and cruelty Wolves. *Oves habitu, astu Vulpes, actu ac crudelitate Lupi.* If the Jansenists, who pretend themselves devoted to the Holy Sea, and submissive to the Council of Trent, and the Constitution of Pope *Innocent* X. will behold themselves in this glasse of St. *Bernard*, they will finde it a true one.

I conclude therefore against their Plea for avoiding the name of Heretiques, to wit, That *they behave not themselves like the Ancient Heretiques*, and avertre, that they therefore ought to be termed Heretiques, because they do all those things, they practise all those sleights which the Ancient Heretiques did: one while contradicting the Decisions of the Church; another while dissembling and palliating that contradiction; acting, as St. *Bernard* sayes, now the Wolf, and anon the Fox. The Church tells us, that the Five Propositions taken in *Jansenius*'s sense

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are Heretical; the Jansenists affirm, That the Five Propositions taken in *Jansenius's* sense are *the most constant verities of Catholique Doctrine.* This is acting the Wolf, and declaring point-blank against the Church, which is Christs Flock. Yet they say withall, they condemn the Five Propositions *where ever they finde them.* Now that's to play the Fox, to wit, by a mentall reservation, and exception of *Jansenius's* sense; which nevertheless is that sense, which is condemned by the Church.

I say nothing of their acting the Sheep, by that Innocence and Sanctity of life, which they vaunt of, and which they endeavour to confirm even by Miracles. And to say but the truth, they work Miracles to prove their Sanctity far greater then any man is able to believe. For what greater Miracle is in persons that regard onely the love of God, *when the accord, which they make betwixt that love, and the hatred of their Neighbour;* which they have shown from the beginning, and that even before they could pretend to have receiv'd any displeasure from men? 'Tis well known, that when *Jansenius's* Book was first brought into *France*, one of their Patriarchs, who laboured to engage many Doctors of the *Sorbon* in the defence of that Doctrine, and begg'd their Approbations, having met with one of those Doctours, who would not be perswaded by his other reasons, to approve the Book without reading it, as some of his Colleagues had done, he had recourse to his last reason, which he thought so prevalent that he could not but submit to it, and shewing him the Book, *Behold,*

saith he, the Jesuites Tomb. He is fallen himself into it, and I pray God he may rise happily from it. But is it not a great miracle, to reconcile so charitable an intention as this, with that purified Zeal for the love of God, whereof they make profession?

And is not that another great Miracle which appears in their Letters, *viz. The attonement of Justice, (which is so dear to them) with the liberty of calumniating?* Their Calumnies are so clearly display'd in our Answers, that it will be a new Miracle of boldnesse, or rather impudence, if any man, that looks but in the Books, shall engage himself to defend them. Which Miracle involves a Third, *viz.* The agreement of that faithfull and sincere dealing, of which they make profession, with the imposture and falsity of their Allegations? This illustriously appears in the same Letters. And after I had particularly shown it in Seventeen severall Citations, they had the candour to affirm in lieu of a full answer, that I had not touch'd their six last Letters. Which is in effect to say, that 'tis but a *Peccadillo*, (a small matter) to have been taken, upon seventeen severall occasions, in Imposture and Falsifying. I thought it had been sufficient to have prov'd it in one onely instance: as it suffices to make a man infamous for his whole life, to be but once convinc'd of bearing false witnesse. But seeing this is not enough for the Jansenists, I must entreat them to tell me, near about what number of *Impostures* will go to the making of a *Jansenist* be declared an *Impostor*, seeing that to be taxed of seventeen

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is counted but a trifle, and not ſufficient. However their Writings are ſo luxuriant in fruits of this nature, that require as many as you will, it will be no hard matter for them to make up their account.

I ſhould be over tedious, if I meant to relate all the other *Miracles* of the *Janseniſts*. It ſhall ſuffice me to adde onely that, which is the moſt viſible one in all their conduct, *viz*. *The reconciling of the true Doctrine of Chriſtianity, with the war they make againſt the Church of Chriſt.* I call *war againſt the Church of Chriſt*, their combating againſt the Deciſions of the Holy Sea, receiv'd and approv'd both by the Biſhops and Doctors. I ſpeak not here of *Sorbon* onely, or apart by it ſelf; which is yet a Body conſiderable enough to prevail againſt the authority of certain particular Doctours, whoſe number is much leſſe, and whoſe quality (to ſpeak modeſtly) is no wayes preferrable to that of *Sorbon*. Neither ſpeak I of the Biſhops ſeparately, whoſe judgement yet in Cauſes Eccleſiaſticall, is far more conſiderable, then that of ſingle Doctors. No, nor do I ſpeak of the Holy Sea apart by it ſelf, which yet in the judgement of all Antiquity, was believ'd to be ſufficient to make thoſe acknowledg'd for Heretiques, who were declared ſuch by the Pope; and thoſe alſo reputed Catholiques, whom the Pope receiv'd into his Communion, and declar'd to be ſuch. I conjoyn all three together, and ſay, that to whoſe eſtabliſhment the Pope, Biſhops and Doctors do unanimouſly concurre, is to make war againſt the Church, whoſe Sentiments

neither ought, nor can be be better represented, then by the common consent of the Head and principall Members, which compose it. And since that whole united body conspiringly informs us, that the *Five Propositions* are condemn'd in *Jansenius*'s sense, and his Opinions and Doctrine condemn'd in the *Five Propositions*, it is undeniable, that the *Jansenists*, who hitherto make a practice of contradicting it, do work so great a Miracle, as not any Faith, save that of the *Arians*, *Nestorians*, *Eutychians*, *Monothelites*, (adde likewise *Lutherans*, *Zinglians*, *Calvinists*, *&c.*) is able to believe: whichis, *The agreement of the true Doctrine*, (which they brag to be taught by them in its purity) *with the war against the Catholique, Apostolique, and Roman Church*. Judge, Reader, whether one ought to require any other Miracle then these, in proof of what I have affirmed, *That the Jansenists are Heretiques*.

An

An Answer to the Jansenists Sixteenth Letter; addressed to the Directors of *Port-Royall*.

Argument.

1. *That the Authour of the Provinciall Letters, not deserving an Answer, for his Rudeneſſe, Calumny, and Ignorance, this is addreſſed to the* Port-Royall; *meaning thereby the whole Party of the Janſeniſts.* 2. *That* Port-Royall *holdeth Intelligence with* Geneva *and* Charenton; *whileſt the Jeſuites are maintained by Popes, Counceills, Kings, and Nobles.* 3. Port-Royall's *greateſt Happineſſe is,* not to be known; *on the contrary the Jeſuites when they are known, are made happy in the Love and Reſpect of all: and none deſpiſe them, but ſuch as know them not.* 4. *That they pretend* Reforme,

and set upon the Jesuites Moralls, *as giving scope to Liberty; whilest really they aim, not at a* Reforme, *but Destruction of the Church, (which they see is much maintained by the Jesuites) and the establishing the Heresies of* Geneva, *impugned by the Jesuits.* 5. *A Parallell betwixt* Port-Royal *and* Geneva *in points of Faith.* 6. *That all other Heretiques cry up* Port-Royall, *as consenting with them.* 7. *Apostata's profess to have learnt Calvinisme in* Jansenius *his Books, and Jansnisme in* Calvin's *Works.* 8. *The Book of* Arnauld *of* Frequent Communion *commended in* Geneva; *which likewise agreeth with that Book in the Articles condemned by the Catholique Church.* 9. *A Challenge to* Port-Royall *to disprove what is objected to them, and them to use the all languages, of which the Provinciall Letters are full, when they have shewed the Errour.* 10. *A Continuation of many Errours of the* Port-Royal. 11. *The Foolish and Impious Devotions of* Port-Royall. *That all the Books of* Port-Royall *are condemned, and do manifestly contradict themselves.*

SIRS,

SIRS,

I Have too long maintain'd the Innocence of a Society celebrious in Gods Church, against a person unknowne, whose Impostures yet are no lesse evident then himself is invisible. I have cause at present, to shew him that contempt which he deserves; finding him reduc'd to that strait, as to answer onely *en passant*, (a) cursorily; or rather in running quite away and making an escape. It is your interest to enjoyn him silence; since his weak discourses and violent invectives do visibly turn to the honour of his Adversaries, and the disgrace of his Sect.

Truly, what heat soever he may shew in taking upon him your Defence, he performes it in so jeasting a way, as though he had no great will to be believ'd. And to declare to all the world, that he aims at nothing but laughter, he playes the Buffoon, at your cost, in his very first Letter. Whether *Monsieur Arnauld be temerarious or no*, he declares he is not troubled a jot, because his conscience, says he, is nothing therein concern'd: and faining the voice of the Prophets, who being extraordinarily enlightened, foretell us future events with an infallible assurance, he protests in his dispair that that *Doctor, what ever he do, till he cease to be, will never be a good Catholique*. But as I ought to hope better of his conversion, so will I believe, that this prediction is but raillery: I should be sorry it should prove true, and that it could not be shown

(a) *Letter* 25.

but by such sad proofs, that there are Prophecies at *Port-Royal*. But you will grant me, Sirs, that a wise man cannot possibly have any great esteem of a Scoffer, who equally mocks his friends and enemies; and that men ought not to credit his words, since they cannot certainly know when he is serious.

Besides, as he is vain and impertinent in his pleasant humour, so when he comes to be angry, he is no lesse rude and savage. Do but advertise him of his defects, and make him see his weaknesse, he growes so extravagant upon it, that you would think he had lost his reason. He declaims against *Detractors*, and his own writings are fraught with nothing else but *Detraction*: he is angry that men call him Heretique, even whilest he undertakes the defence of your Errours: his Answers are injurious speeches, his Justification is meer calumny, giving the Lie is his complement, his Caresses are no better then Threats, and the whole straine of his Discourse a perpetuall digression.

These considerations, Sirs, have oblig'd me to addresse the Refutation of this sixteenth Letter to your selves, to tell you, that if I hereafter neglect the Author of it, 'tis because such an injurious Writer (who forgets and tramples upon all the Lawes of Honour and Vertue) rather deserves Correction, then an Answer. But that I satisfie his complaints, is because they concerne the whole party: and I am willing to let you understand the reasons, many learned Divines have had to believe, that *Port-Royal* (I mean the Sect of the Jansenists, and not those

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poor Maids, who are so unfortunately engag'd in your conduct, there holds Intelligence with Geneva, not onely against the Jesuites, but against the Church, nay, against the most holy Sacrament the most Adorable of all our Mysteries.

(b) That Port-Royall holds intelligence with Geneva against the Jesuites, I believe, Sir, you will not much contest it. You have not to make a secret of that Conspiracy. You glory in wearing the same Liveries, you march under the same Colours, you enter the battel clad in *Du Moulins* Armour, whereof you make almost as good use, as that Minister himself. Your Divinity is but an abridgement of his *Roman Tradition*, your Provinciall Letters are but Comments upon his Text, you have compil'd your *Morality* out of his *Impostures*, and your *Letters* out of his abusive and impious *Sayings*. You sobb like him, you aspers like him, you misquote like him, you dogmatize like him. You have the same Sophisms, the same Disguisements, the same Illusions, the same Artifice. There is not that the Reform'd Church, which has an interest in all that concerns you, makes publique prayers for the good success of your enterprises, rejoyces at your losses, is afflicted at your losses, rejoyces at your advantages, grows proud with your imaginary triumphs, and reckons the wars of Port-Royall among those of Charenton, which are the most memorable.

This

(b) Port-Royall holds intelligence with Geneva against the Jesuites.

This conjunction was easily made, because it was very advantagious to your Allies, and seem'd absolutely necessary for your selves: for without being united with Heretiques, from whom could you hope for succour against a Religious Order, that makes profession of planting the Faith, where ever the sun diffuseth his light? 'Tis true, the Jesuites still meet with contradictions wheresoever they come; and though their intention be to serve all the world, yet fail they not to finde persecutions in every part of it. Their Society has this peculiar, that sufferances encrease it, and patience crowns it. But who in fine are they that persecute it? Are they the Vicars of *Jesus Christ*? The firm adherence of those Fathers to the Holy See is the object of your hatred, and the favours they thence receive, is the cause of your jealousie and complaints. You murmure in your Letters (c) at the reputation they have in Gods Church, just as Heretiques are scandaliz'd at the obedience they yield to the Head that governs it. The *Lutherans* call them the Popes Slaves; the *Calvinists* affirm, that the *Jesuites*, the *Councell of Trent*, and the *Pope* are but one Body, and one Soul, when there is question how to burn you. (d) *Dissentionum Jesuita & Concilio Tridentino? discordantne a Papa? Nonne unum corpus sunt, una anima?* Are they Catholique Kings and Princes? They often not carry you to the Courts of *Spain*, *Portugal*, and

(c) *Letter* 13.
(d) *Henry Ottius Minister of* Zuric, *in a speech he published after the censure of the Catechisme of Grace composed by the Jansenists.*

and *Poland*, to shew you how welcome they are to those Princes; for there can be nothing added to the favours which they daily receive from our own Kings of *France*. They are the Heirs of their Heart by (e) Testament, Depositaries o the secrets of their Conscience by an honourable Election, lodged in their Palace, and fed with their Patrimony by a Royall Magnificence, defended and upheld by their Protection with such extream happinesse, as makes them finde a Sanctuary even in their Princes Cabinet, against the storms that menace them. Are they the Prelates and Bishops? They have approv'd this Order in a Generall Councell; they have establish'd it in the heart of the Realm; they have extended it from the center of the Monarchy to the utmost limits thereof; and when it was under consideration to procure confirmation of it in the last Generall Assembly of Estates, they did it in such terms, as shew the esteem they made of the life and doctrine of those that belong to it. *The great fruits*, say they, *and the remarkable services, which those of the Society and Company of the Jesuites have done, and daily do in the Catholique Church, and particularly in your Kingdom, oblige us most humbly to beseech your Majesty, that in consideration of their learning and piety, whereof they make profession, you will be pleas'd to permit them to teach and perform their other Functions in the Colledge of* Clermont, *in the City of* Paris, *as they have formerly done.*

May

(e) *Witnesse the Royall Colledge at* La Fleche.

XUM

May it further please your Majesty, that consenting them in the places of your Kingdom, where they are at present, you would grant them likewise to those who shall desire them hereafter, and that you would take the whole Society into your Royall Protection, as the King your Predecessor was pleas'd to do (f). In fine, are they the Vertuous people who still conserve amidst the disorders of the present Age, the sense of the ancient Piety and Faith of their Forefathers? It may be there are some that know them not, as having never contracted acquaintance or commerce with them: but there are none that hate them without Reason, nor condemne them but by surprise, nor suspect them but on false reports; nor yet have any ill apprehension of them, but from such monstrous Disguisements and Misrepresentations of them, as they finde in your infamous Libels.

Know you not what answer was made by Henry the Fourth to their Enemies, who were not a little griev'd to see the Innocence of those Religious secur'd from their calumnies by his Royall Protection. *I have been heretofore deceiv'd like you,* said that incomparable Monarch, *but I have since understood that this Society is beneficiall both to Religion and the State.* Consider, Sir, the judgement of the wisest Prince in the world,

(f) *See Cardinal* Rochefoucault's *Book, entituled,* Raison pour le Desaueu; *Sect.* 7. *where he observes that the Nobility caus'd the same Article to be inserted in the Book of their Requests.*

world, and you will soon condemne your own. It is not with the Jesuits as it is with their Calumniators, who conceal their names to publish their Impostures with more impunity. The Jesuits crime is, that men know not their Innocence, and their enemies Innocence is, that men know not their crimes. O that they were unvail'd! O that God would reveal the Mystery of iniquity to the whole world! *We are lost, if we be known*, said those Criminalls so famous in History, seeing themselves surpriz'd by a company of Passengers: and I, replied one of the Sages of *Greece, am lost, if I be not known*. Thus may these Fathers say, whom you assault with so great passion and fury. They were lost, if they were not known; if Popes, Kings, Magistrates, Vertuous People were not better inform'd of their carriage, then by the mouth of calumny, they were lost: whereas on the contrary their Detractours would be lost, if they were known. Wherefore they do all they can to conceal themselves; they never go unmaskt, they walk not, but as if they were mov'd by engins; they subsist not, but by Hypocrisie; they so explain themselves, that they may not be understood; they disavow not their errours, but to maintain their Sect; in fine they appear nothing lesse then what they are, and they are nothing lesse, then what they would appear.

It is not therefore strange, Sirs, that you had recourse to *Geneva*'s weapons, that is to say, to calumnies and injurious speeches, to decry the Jesuites Morality: You could not oppose Truth, but by Falshood; Innocence, but by Imposture;

nor the Children of the Church, but by the deceits of Heretiques. It is also easily perceivable where at you drive; and the curious searches you make into every thing, to finde some blemish in that great Body, are as so many evident marks of an enterprize, that has a further reach then you will yet own. What does it avail you to dissemble? 'Tis not the loosenesse of manners that displeases you: The best people are the worst for your turn. You make them Idolaters even in *China* and *Japan*, where Tyrants Martyr them: You finde out Castors skins to apparrell them with like Merchants, even in those vaste Forrests, where the *Iroquois* cast them stark naked into flames. And there are Countreys, which having nothing but Prisons and Gibbets for the Jesuites, do yet forbear to question you, because you stigmatize them as Rebells, and Enemies to the State. This your so violent and unjust proceeding discovers your craft, and makes the clearer-sighted judge, that while you seem to breath nothing but reformation, you seek that which you care not much to finde, and that all your ill language (to speak truly) has Religion onely for its object; but not daring openly to oppose it, you are forc'd to seek other false pretences, to cover the envenom'd hatred that you bear towards those, whom you esteem capable of opposing your designs. Entertain us no longer with these vain clamours against their *Morall Divinity*; that is not the thing that gauls you: they are not odious to you for any other reason, but because you love not the *Holy See* which approves them, nor the *Church* that employes them, nor

nor yet the *Faith* they teach; in a word, you had never faln out with them ſo much, but becauſe you are faln in too far with the Church of *Geneva*, againſt that of *Rome*, which has onely *Cenſures* and *Anathema's* for you.

(g) This accuſation (I confeſs) is a great one, and were it not well grounded, I ſhould pardon all thoſe bloudy invectives, and horrid injuries which paſſion forces from your mouth, and caſts, like foam, upon your Accuſers. For if it be a crime of State to hold intelligence with the Enemies of our Prince, what ſhall it be to hold intelligence with the Enemies of God?

But, Sirs, if this crime be reall, if it be publique, if you be convinc'd of it, if you have been arraign'd for it in the ſight of all *Europe*, if the Pope after examination and a long Audience given to the Deputies of *Port-Royal*, hath judged you, condemned you, and declared you guilty of high offence, why do you accuſe the Jeſuits? Are they Traducers becauſe they preſſe you to ſubmit your ſelves to the Deciſions of Councils and Popes? *Are they baſe and cruel Impoſtors*, becauſe they are afflicted to ſee you obſtinate and rebellious againſt evident light? *Are they Detractors and moſt impudent Liars*, becauſe they exhort you to acknowledge ſincerely, that the Five Propoſitions condemned by Pope *Innocent X.* are Hereticall, which you are at this day conſtrain'd to avow? And that they are in *Janſe-*

nius's

Second Part.

(g) *Port-Royall holding Intelligence with* Geneva *againſt the Church.*

nius's Book, which you maintain'd with so great confidence before they were censured, and now deny so stoutly?

You know it, Sirs, and cannot deny it; you have defended it by a publique writing, intituled *Propositiones Gratiæ*, wherein you exactly noted the places of *Jansenius*, whence they were drawn. Abuse not, I pray, the credulity of the simple. 'Tis in vaine to personate the blinde, and protest (since the censure) that you never read them in his Book. You your selves have told us they were there, when you were not oblig'd to it; and now that Popes and Bishops assure you as much, you seem to have lost your sight: Heretofore they were there, because it was no shame to confesse it; but now they are not, because they have been condemn'd. This art serves onely to proclaim you no lesse deceitfull, then temerarious; *temerarious* to deny what has been decided by a sovereign authority; *deceitful* to dissemble what you have so solemnly publish'd in your Works. But as to the point of Intelligence, though you had not discovered your selves, it is but opening your Books to finde the articles of that criminall League that is betwixt you and *Geneva*, interchangeably signed; and thereby to shew the injustice of your accusations, and the charity of them that advertise you of your fall, to withdraw you from that precipice, or at least to hinder others from following you in your exorbitant courses.

Port-Royall (b) teaches, *That there is nothing more certain, nor better grounded on the Doctrine*

(b) *Jansenius Tom.* 3. *l.* 3. *c.* 13.

Doctrine of St. Auguſtine, *then this Propoſition, That there are ſome Precepts which are impoſſible not onely to the unfaithfull, blinde, and hardened; but likewiſe to the faithfull, and the juſt, even when they have a will, and do endeavour according to their preſent forces: and that Grace is wanting to them, whereby they may be rendred poſſible.* Theſe are the very words of *Janſenius*, which have been condemn'd by the Pope, as Hereticall, full of Blaſphemy and Impiety.

Geneva agreeing to this article (*i*) aſſures, that what the Papiſts were wont to object, that God commands not things impoſſible, is of no force, becauſe though his Commandments be impoſſible to man corrupted by the ſin of *Adam*, they were not ſo to man in the ſtate of Innocence, before he became criminall.

Port-Royall holds, That the old Law made juſtice more difficult and impoſſible, as if it had ſet a wall betwixt: (*k*) *Lex juſtitiam reddit difficiliorem, & quaſi muro interpoſito impoſſibilem*; that before the coming of the Son of God, the Grace of accompliſhing what was commanded, was given to very few; much leſſe the Grace ſufficient to Salvation. But contrariwiſe, That that kinde of Grace was abſolutely repugnant to the inſtitution of the Law, and Gods deſign: (*l*) *Talis gratia lationi Legis, ac ſcopo Dei capitaliter repugnabat*; In fine, That they who lived

(i) *Gravier. Art.* 18. *of Free-will.*
(k) *Janſen. Tom.* 3. *l.* 1, *c.* 8.
(l) *Idem l.* 3. *c.* 5.

lived under the yoke of the old Law, had not *sufficient* Grace to performe it: but rather an impeding Grace: (m) *Status veteris Testamenti non effecbat Judæi gratiam sufficientem, sed potius impedientem.*

Geneva quickned with the same spirit believes, (n) that the Jewes had never Grace *sufficiens* for their conversion; that it was not in their power to believe the word of God, (o) that he spake not to them, but to make them deaf, that he enlightned not them but to blind them, (p) that he instructed them not but to render them more blockish; and that he gave them remedies, but to the end they might never be cured.

Port-Royal laughs at the *proximate* Power, and *sufficiens* Grace, as a Grace that is monstruous, (q) *monstruosa Gratia*; as a Grace *that sufficeth, and sufficeth not* (r); as a Grace, which the Devils would willingly bestow, if they had it, sayes *Jansenius*'s Apologist, in his first Apology.

Geneva likewise speaks of it as a *Dream*, (s) which has nothing of solidity; as a deceitfull trap,

(m) *Idem tom. 3. l. 3. c. 8. in ipso titulo capitis.*
(n) *Calvins 2. Instit. c. 7. § 2. & 10.*
(o) *Luther in Ep. ad Gal. c. 5.*
(p) *Contra Remonstrantes in speciem. Amst. a. 52. & 57.*
(q) *Jansenius lib. 3. de Gratia Christi, c. 3. Quàm monstruosa sit gratia sufficiens,*
(r) *Letter 1, 2, 3.*
(s) *Calvinus in Antidoto ad c. 6. sess. 6. Concil. Trid.*

trap, that makes men fall into *Pelagianiſme*, *calidum Pelagianiſmi operculum*: as an Illuſion (t) that beguils us, promiſing what it gives not, and never ſaving any man.

Port-Royal (u) aſſures us, *That God will ſave none but his Elect, becauſe if he willed to ſave all men in particular, (ſince he does what he pleaſes in Heaven and Earth) he would ſave them all.*

Geneva alſo embraces the very ſame opinion, and ſayes, it is the common belief of all the Churches of *France* that are united to her. (x) *Hæc eſt ſimplex & fidelis ſententia noſtra, fides Eccleſiæ noſtræ, fides omnium Eccleſiarum Gallicarum, quæ confeſſioni Gallicæ adhærent.*

Port-Royal maintains, *That they who dye in their infidelity, have reaſon to ſay, that Chriſt is not their Redeemer,* (they are the terms of the Apology for *Janſenius*, pag. 219.) (y) *That God by his Counſels moſt ſecretly juſt, and moſt juſtly ſecret, hath predeſtinated to give Faith, Charity, and finall Perſeverance in the ſame charity to ſome perſons, whom we call Predeſtinate; to others Charity without perſeverance; to others Faith without Charity. As to the firſt ſort, that he gave and delivered himſelf up for them, as his true Flock and People; that he was a propitiation to aboliſh their ſinnes, and bury*

(t) *Du Moulin in his Traditions, and elſewhere.*
(u) *Janſeniſts Catechiſme, q. 66.*
(x) *Genevenſes in Synodo Dordracena, pag. 561.*
(y) *Janſenius tom. 3. l. 3. c. 22.*

bury them in everlasting oblivion; that he dyed to revive them eternally; that he prayed to his Father to deliver them from all evil; and not for the others, who losing Faith and Charity dye in their Iniquity.

Geneva pretends that it is an Article of Faith that Christ dyed not for those that are damned: the Calvinists have printed above sixty Volumes to mitigate the horrour, which all Christians conceiv'd at the first broaching of a Doctrine so injurious to the Divine Goodnesse; and having cloak'd it with St. *Augustine*'s name and authority, they have moulded it into one of the undoubted Maximes of their Synods of *Charenton*, *Alets*, and *Dort*, to oppose it to the Council of *Trent*, (z) which assures us, that though Christ dyed for all men, yet all receive not the benefit of his death.

Port-Royal complains of Pope *Urban* VIII. who condemned the Errours of *Jansenius* by an expresse Bull; and his Scholars protest in their observations upon that Bull, (a) *That it is proper onely to scandalize the world, because it condemnes the Doctrine of St.* Austine, *as the most blinde, say they, are constrain'd to avow.*

Geneva sayes no lesse against the Council of *Trent*, protesting with *Calvin*, that all the Anathema's of that Council fall upon St. *Austin*, and

(z) *Et si ille pro omnibus mortuus est, non omnes tamen mortis ejus beneficium recipiunt.* Concil. Trid. sess. 6. cap. 3.

(a) *See the* Observations upon that Bull, *published by the Jansenists.*

and that the Authours of them underſtood not the Doctrine of that great man. *Melanchon* quarrels with Sorbon, and having ſaid, that thoſe Doctours condemne St. *Auguſtine* under the name of *Luther*, he cryes out with aſtoniſhment, *(b) Is it not ſtrange that in all Sorbon there is not a man, that underſtands St.* Auguſtines *opinion?*

In fine, *Port-Royal* erecting a Trophy to the memory of *Janſenius*, as the learneſt man of his time, whoſe minde was enrich'd with the knowledge both of Scripture and alſo Tradition, (c) calls him *the Hercules of our Age, who vanquiſh'd that Monſter Sufficient Grace, brought* St. Auſtin *down from Heaven, re-eſtabliſh'd his Doctrine, and clear'd it, twelve hundred years after the deceaſe of that excellent Father, in a time when it was contemned and obſcured.*

Geneva gives the ſame *Elogium* to (d) *Calvin*, which *Melanchon* does to *Luther*, affirming almoſt in the ſame terms, that he has, as it were, reviv'd St. *Auguſtine* in theſe laſt Ages, re-eſtabliſh'd and marvelouſly clear'd his Doctrine, which was for ſo long a time obſcured.

Who could have believ'd, Sirs, that the Eccho of *Port Royal* would have been ſo faithfull to repeat *verbatim* what it had learn'd of *Geneva*, to publiſh the ſame Maximes, to defend them by the ſame reaſons, to explain them with the

(b) *Melanchon in his Apology for Luther.*
(c) *See the firſt Apology for Janſenius, pag.* 10, 15, 91.
(d) *Beza in the life of Calvin.*

the same expressions, to ground them on the same passages, even to the citing (as *Jansenius* does) of one sole Text of St. *Augustine* a hundred and seventy times, which *Calvin* had alledg'd but twenty? Who would have imagin'd that the *Jansenian Heresie*, which appears so young under the trim ornaments of a new language, had been an Age old? That the most remarkable lines of its beauty should be but the wrinkles of a face burn'd and blasted with lightning from the *Vatican*, which has been seen to fall above twice upon its head? Who would have been perswaded, that *Geneva* could have com'd so close to *Paris*, as to make a part of its Suburbs? Or that *Port-Royal* should in so short a time have gotten as far as *Geneva*? and that those pious *Solitaries*, who make themselves *invisible* in the Roman Church, should be so well known in all the *Lutheran*, and *Calvinian* Churches scattered over *Europe*?

Passe the Sea when you please, Sirs, and go visit your friends in *Great Brittain*, you will there finde great support; yea even though your onely Credentials were the *London Mercury* of the third of *January*, 1656. who has every where given you this testimony, *That your Doctrine is in many things the same with that of the Reformed Churches.*

Descend into the *Low-Countreys*, and all the *Schools* of *Holland* will be opened to you; all *Calvins* Disciples will give ear to you as Oracles, all the *Ministers* will subscribe to your *Catechisme* of *Grace* condemned by the Pope; all their *Orators* will labour to set forth your Panegyrick,

negyrick, and will charm your ears with the ſweet harmony of your praiſes, which Mr. *Marſh* Profeſſor of *Groining* has already made reſound over the whole Earth: (e) *Macte illa veſtrâ vertute viri docti, quod audeatis in os reſiſtere impio illi Pontifici, qui in ſuorum Jeſuitarum gratiam damnatâ Orthodoxiſſimâ ſententiâ, puri puti Pelagianiſmi putidam & impiam protectionem ſuſceperat.* Take courage you generous and learned men, who durſt openly oppoſe that impious Prelate, who to gratifie his Jeſuits, undertook the defence of pure Pelagianiſme, by condemning a moſt Orthodox Opinion.

Go into *Switzerland*, there the *Proteſtant Cantons* will give you great entertainment; your *Deputies* were feaſted there in their return from *Rome*; your ſelves will be far more regarded, and making Victorious Grace triumph in deſpite of the Pope and Jeſuits, (as (f) ſayes one of their famous Miniſters) in the Academies of *Zuric*, *Baſil*, and *Berne*, you will be raviſhed to behold your ſelves covered with Laurels in the *Zuinglians* camp, for having generouſly defended the ſun-

(e) *In Sinopſi veræ Catholicæque doctrinæ. Where he defends the Janſeniſts Catechiſme condemned at* Rome.

(f) *In confeſſo eſt ipſis novatoribus veſtris, Jeſuitis ultro hoc largientibus, quod victricis gratiæ propugnatores Janſeniſtæ in maximis ac fundamentalibus Fidei articulis in caſtra tranſierunt noſtra.* Henry Ottius *Profeſſor and Miniſter of* Zuric *in his Speech printed* 1653. *after the Catechiſme of Grace was cenſured.*

fundamentall Maximes of their Doctrine.

Now if you hold so good Intelligence with these strangers, what may you not hope from the *Hugenots* of this Kingdom, among whom you have two remarkable Disciples, *L' Abadie*, and *Le Masson*, who being turned *Calvinists* without leaving to be *Jansenists*, do publiquely set forth in their preachings at *Montauban* what they have heard in your Assemblies; testifying by an acknowledgement worthy of those Ministers, that they learned *Calvinisme* in the Books of *Jansenius*, and *Jansenisme* in the Books of *Calvin*? Hear, Sirs, what the latter of them sayes, who violating the honour of his Character, and the dignity he not long since bore of a Pastour, while he exercis'd its Functions in a Parish of *Normandy*, findes no better excuse to justifie his perfidiousnesse, then to say, that being a Disciple of *Jansenius* he changed not his Party in coming to that of *Calvin*; and had done no more but declar'd exteriourly what he already was in the interiour of his soul; and manifested to the eyes of men what had appeared before to the eyes of God?

(g) *It was written me from* Paris, sayes that wretched Runaway, *that some of my Friends did attribute my change to an effect of* Jansenisme, *and a just judgement of God, who had forsaken me in my errour, to punish my curiosity for being a little too examining of Things; whereas I ought to have kept my self submissively in the Communion*

(g) *Lewis le Masson an Apostata Priest, in his* Apology *printed at* Montauban *1656.*

nion of the Church, and have had a better Opinion of Rome, *and believ'd her infallible in decisions of Faith. Forasmuch as concerns* Jansenisme, *I answer, That before* Jansenius *was known in* France, *I was a Jansenist, as I may say, that is, I had the same Sentiments twenty years ago, touching matters of Grace, Free-will, and Predestination, that I have at this day. And could a man acknowledge any other Master of the Celestiall Mysteries then* Jesus Christ, *I might adde, that the Book of* Calvin's *Institutions had made me a Jansenist before the Book of* Jansenius, *by reason of the great conformity of those two Authors in matters of Grace, what ever attempts have been made to prove the contrary by the sharpest wits amongst those they call Jansenists; who indeed were much to blame (for avoiding the Jesuites clamours) to term Heresiall the opinions of* Calvin *upon this Subject, which after all are no other then their own. Thus much by the way to give testimony to the truth.*

Behold, Sirs, (you of *Port-Royall* I mean) behold the strait alliance that unites you with *Geneva*, and the great advantage your Doctrine gives you; being assur'd to be associated with the little Flock, when you please, without abjuring your Faith, or changing one sole article of your belief touching matters of Grace: Nay, (which is no lesse true; then it seems horrid) without altering any proposition of the Book of *Frequent Communion*, which the Romane Church rejects, but *Geneva* receives and approves.

(*b*) Be not angry, I pray you; temper your choler, and frame the motions of your Spirit to moderation, while I make proof of it to you, which is the laſt thing that remains for me to make good. I will not judge you (ſince you think it not fit) upon the depoſition of *Monſieur Filleau*, whoſe name and merit nevertheleſſe is too well known to ſuffer the leaſt reproach, unleſſe it be from the mouthes of Criminalls. I will not condemn you, no not upon your refuſall to uſe the terms of *locall Preſence*, to juſtifie your belief on the ſubject of the Euchariſt. I will not tell you, that the Councel of *Trent* teaches, (*i*) (what you pretend to be ignorant of) *That there is no repugnancy in this, that our Saviour be always ſitting at the right hand of his Father, according to his naturall manner of being, and yet be Sacramentally preſent by his own ſubſtance in many other places, multis aliis in locis*: which is the onely thing that Father *Filleau* urges you to acknowledge, and which you cannot refuſe without rendring your ſelf guilty of errour. Neither will I reproach you, that you abuſe the authority of St. *Thomas*, to elude the authority of the Councell: and that if

Third Part.

(*h*) *Port Royall holding intelligence with Geneva againſt the Bleſſed Sacrament.*

(*i*) *Neque hæc inter ſe pugnant, ut Salvator noſter ſemper ad dexteram Patris in cœlis aſſideat juxta modum exiſtendi naturalem, & ut multis aliis in locis Sacramentaliter præſens ſuâ ſubſtantiâ nobis adſit.* Concil. Trid. Seſſ. 13. c. 1.

If the Angelicall Doctour ſayes that the Body of *Chriſt* is not locally in the Bleſſed Sacrament, *Alexander de Hales* ſhould have given you the meaning of thoſe words, when he affirms in his fourth part, That (k) the Body of Chriſt is in two manners contain'd in the adorable Sacrament of the Altar; the firſt under the *Species* of the Sacrament, *ſub ſigno*; the ſecond in the place where the *Species* are, *in loco*: Now 'tis true as to the firſt way, that Chriſt's Body is not *locally* under the *Species*, but is there as a ſubſtance is under its accidents, though after a more divine and miraculous manner: and this is the ſenſe of Saint *Thomas* in the place by you cited in your Letter. As to the ſecond manner, it may be ſaid to be a kinde of locall preſence, *Illa continentia habet modum continentiæ localis*, and is like that of bodies, which are not in the accident of quantity, as in their place, but are in place by their quantity; yet with this difference, That bodies are in place by their proper dimenſions, *medianibus propriis dimenſionibus*, as St. *Thomas* ſayes, (l) whereas the Body of Chriſt is there but by the dimenſions of another Body, *medianibus dimenſionibus alienis*: and this is *F. Meyniers*,

(k) *Dupliciter continetur Corpus Chriſti ſub Sacramento; uno modo continetur* ſub ſigno illo *quod eſt Sacramentum: alio modo continetur* à loco *continente ipſum ſignum.* Alenſis 4. par. q. 20. membro 7. a. 3. § 7. Et rurſum. *Mirabilis eſt continentia illius in quantum eſt* ſub ſigno, *& in quantum eſt* in loco. *Ibidem.*

(l) 3. p. q. 76. a. 5.

Meyniers sense, which is agreeable to the language of the Fathers and Councells, when they teach, That *Christ*'s Body is at the same in many places, (*multis in locis*) by the ineffable presence he hath in the Sacred Mysteries; which gave them occasion to say, That the Altar is the seat of the Body and Blood of Christ: (m) *Quid est Altare, nisi sedes corporis & sanguinis Christi?*

I need not these Scholasticall subtleties to judge of the purity of your Faith; my aim is not to convince you of Intelligence with *Geneva* by any thing you have omitted in your Writings, but by what you have dared to affirm. I passe by your sins of omission, and judge you by your Works. I shall set you down, out of the sole Book of *Frequent Communion*, which is the principall subject of this Dispute, five Maximes (for the most part contrary to the honour and reverence of the Blessed Sacrament) which the Roman Church rejects, and that of *Geneva* approves. See if my proceeding be not sincere.

You have presumed to say pag. 25. of the Preface, *That St.* Peter *and St.* Paul *are two Heads of the Church, which make but one.* Is not that a Maxime condemn'd by the Catholick Church, and receiv'd by that of *Geneva*? What have you to reply? How can you vindicate your self of so criminall and publique a Conspiracy?

You have dared to affirm page 628. of that Book, (n) *That the most usuall practice of the Church in the Administration of the Sacraments,*

(m) *Optatus Milevitanus l. contra Parmen.*
(n) *Book of Frequent Communion of the 1. Edit.*

ments favour the generall impenitence of all the world. Carry this Propoſition to *Rome*, it will there be reptov'd: Carry it to *Geneva*, it ſhall there be receiv'd. How can you defend your ſelf from ſo juſt an accuſation?

You have dared to ſay, (o) *That there are Souls, which would be raviſhed to teſtifie to God their regret for having offended him, by deferring their Communion till the end of their lives.* Without all queſtion the Roman Church deteſts this Maxime; and if *Geneva* approves it not, it is not becauſe 'tis Orthodox, but becauſe it is too impious.

You have preſumed to ſay, (p) *That as the Euchariſt is the ſame food that is eaten in Heaven, ſo it is neceſſary that the Faithfull, who eat it here below, have ſuch a purity of heart as may hold agreement and proportion with that of the Bleſſed; and that there be no greater difference, then there is between Faith, and the clear Viſion of God; on which alone* (mark that word *alone*) *depends the different manner of eating it on Earth, and in Heaven.* Excuſes will not ſerve you; this is not the language of *Rome*; men ſpeak not thus any where, but at *Geneva*.

In fine not to overwhelm you with the prodigious number of your errours, you have dared to ſay, (q) *That God does us an infinite honour to admit us to the participation of the ſame food in*

(o) *In the Preface, pag. 33, & 34.*
(p) *Pag. 680. of the Book of Frequent Communion.*
(q) *Pag. 725.*

in time, which the Elect enjoy in eternity, without any other difference, saving that here he affords us not the sensible sight and taste of it, reserving them both till we come to Heaven. If you admit no other difference then that, hope not for the approbation of your Doctrine in the *Romane* Church; that of *Geneva* onely will approve it.

Now if these Maximes be not faithfully extracted out of the Book of *Frequent Communion*, convince me of Imposture: If the first be not censured, the second impious, the third licentious and prophane, the fourth and fifth suspect of Heresie, convince me of falsity and ignorance: If I attribute them to you undeservedly, convince me of slaunder and malice. But if you be the Authours of them; if you have produced them under *Monsieur Arnauld's* names; if some of them have been condemn'd by the Pope, (as that of the *two Heads*) others reprov'd by all Persons of Piety, (as the two following) others again held for suspect against the B. Sacrament by the ablest Divines, why have you not retracted them? Wherefore, in lieu of suppressing them, do you accuse of *detraction, lying, imposture, and cruelty* those who advertise you of your obligations?

Though you had not published them as you have done; though you had contented your selves with whispering them in mens ears, and making a secret Caball of them, they that should have heard them, had they not been bound to become Informers, unless they would have entred into the Conspiracy of your Crime? why then will you

you needs have the Jesuits to be detractours for discloſing Hereſies, which they cannot conceale without ſinning? Was the deceaſed Biſhop of *Langres* (r) a Calumniatour for having declar'd *that the Abbot of St.* Cyran *induced the Religious of the Monaſtery of the Bleſſed Sacrament to Confeſſe but ſeldome, and to communicate yet leſſe frequently then they Confeſſed? in ſo much as Mother* Mary Angelica Arnauld, *though a Superiour, was once five moneths without receiving the Bleſſed Sacrament, and likewiſe paſs'd over an Eaſter day without communicating?* Was the deceaſed Biſhop of *Sens* a Calumniator, becauſe he ſent a writing, a little before his death, to the Popes *Nuntio*, containing his laſt Sentiments touching the *Diſciples* of the Abbot of St. *Cyran, to the end he ſhould informe his Holineſſe, and aſſure him, that the affected ſingularity he had always obſerv'd in them, their pride, their preſumption of minde, their contempt of others, and care to hide themſelves from thoſe, that were not wholly theirs, had oblig'd him to believe the whole party ſuſpected of the Church, as having ſeen, that their beginning had been in illuſion; one of whoſe effects was a falſe Devotion, called* the ſecret Roſary of the B. Sacrament, *condemned as ſuch by eight Doctours of Sorbon; who had underſtood by perſons of credit, that* Monſieur de St. Cyran *ſpake of the Council of* Trent *as of a Politique Aſ-*

ſembly,

(r) *In his Declaration directed to the Biſhop of St.* Malo, *ſigned with his own hand the* 26. *of* May, 1638.

semblie, that was in no wise a true Councill; and had also been inform'd by many very credible persons, that the same Abbot endeavour'd to take away the frequency of Communion even from the best Souls, under the pretence of a Spirituall Communion, which he made passe for more Holy and fuller of Grace then the Sacramentall Communion.

If therefore we had no other proofs of your corrupt Doctrine against the B. Sacrament then the testimonies of those two illustrious Prelates, should we not with them have reason to hold *Port-Royal* suspect of Intelligence with *Geneva*? But suspicion is not now the businesse. Your Maximes are no longer secret, nor are your Errours still known but to a few. You have publish'd them in your Works, and when you were reprov'd on that account, you obstinately defended them. Shall I again be forc'd to set them before your eyes, and shew you your offence in artificially disguising what you ought rather to wash out with tears? Must I produce the Errours, Blasphemies, Impieties, and Extravagances noted by those eight Doctours of Sorbon in your *Secret Rosary*, which your Apologists have made passe for *the pious thoughts of an excellent Religious Woman, of great wisdome and vertue, and Superiour of an Order?* Must I after so many famous Writers summon you to tell me, whether the Solitaries of *Port-Royal* persist in those Sacrilegious wishes noted in that scandalous Writing, which seems to have no other scope then the dishonour of *Christ*, and contempt of the most adorable of our Mysteries? Whether they

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can desire without horrour, what I cannot here write without trembling? (s) *That Christ be in the Blessed Sacrament in such sort as he go not forth of himself; that the Society which he will have with men, be after a manner separate from them, and resident in himself, it being unreasonable that he should make an approach to us, who are nothing but sin: That he dwell in himself, leaving the Creature in his incapacity of approaching him; that all that be is, have no relation to us; that his inaccessibleness hinder him from going forth of himself; that Souls renounce their meeting of God, and acquiesce to his dwelling in the place proper to the condition of his being, which is a place inaccessible to the creatures, where he receives the glory of being onely accompanied with his sole Essence. That he regard not any thing that passes without him; that Souls present not themselves to him as the object of his application, but rather to receive a repulse by the preference he owes to himself. That he stoop not to communications disproportionate to his infinite capacity; that Souls remain in their unworthineſse of so Divine a communication; that they esteem themselves happily portion'd by having no share in the gifts of God, but rejoycing, that they are so great, that we are not capable of them?*

Is it possible to read such horrid Sentiments without an indignation against their Authours and Defenders? Compare the judgement given of

(s) *Impious Wishes contain'd in the secret Rosary of the Jansenists.*

of them by the late Archbishop of *Sens* and the most famous Doctours of Sorbon, to wit, *Monsieur du Val*, *Monsieur le Clerc*, *Monsieur Chapelas*, *Charron*, *Hallier*, *Buchelier*, *Morel*, *Cornet*, with the approbation of *Fansenius*, and your Apologists.

That Archbishop assures us, that the *Secret Rosary* of the B. Sacrament wherein those Maximes are compriz'd, is but a false Devotion, whose first originall was an Illusion that gave beginning to your Sect: And the Authour of the Letters to a Provinciall maintaines the contrary, (t) That 'tis a transcendent wickednesse to affirm, the Rosary to have been *the first fruits of that Conspiracy against Christ.*

The Doctours of Sorbon averre *that writing to be stuff'd with Impertinences, Extravagances, Errours, Fooleries, and Blasphemies, tending to the separation of Souls from the practice of vertues, especially of Faith, Hope and Charity.* And *Fansenius* in his Approbation sayes the contrary, *That love it self did dictate it, and that it containes nothing contrary to the rules of Faith.*

The forenamed Doctours declare it a Work tending to the destruction of the method of praying instituted by our *Saviour Christ*: And your Apologists (u) say, *That it is full of most Catholique, high, and elevated conceptions, like the lights of the Superiour Angels, which St. Denys sayes to be more obscure then the lights of the inferiour ones.*

The

(t) *Letter* 16.

(u) *Apology*, p. 1. p. 24, & 25.

The Doctours of Sorbon judge it perillous, and of dangerous consequence, because it tends to the introducing of opinions contrary to the effects of Love, which God has expressed towards us, principally in the adorable Sacrament of the Eucharist, and the Mystery of the Incarnation: And your Apologist on the contrary, make us believe, that those extravagant motions are the desires of a Soul *inebriate with the love of God, which cannot well be comprehended but by him that understands the language of love, and knows what thoughts ought to possesse that Soul, which being happily gone forth of it self swims in the abyss of the Divinity.* O what blasphemy! O what impiety!

That a Soul inebriate with the love of God, should be able to frame such a cruell and enraged desire, as to wish, *That all whatsoever Christ is, may have no relation to us!* Alas! he is the fountain of Salvation; and if he have no relation to us in that respect, we are then in the rank of Reprobates: He is our Sovereigne Good, our Hope, our Support, our Glory, our Beatitude, our All; and if he have no relation to us, we are infinitely miserable.

That Souls renounce the meeting of God! Whither shall they go, if they walk not towards him? He is the Life: Will you that leaving him they run blindely upon death? He is the Way: Will you that they stray, and perish in their remotenesse from him? He is the Truth: Will you that they embrace falshood, and languish in the dark? 'Tis our good fortune to live in his Church, our security to walk in his wayes, our felicity

felicity to be illuminated with his light: Will you have them renounce their good fortune, their security, their felicity, to abandon themselves to the motions of a mortall despair?

That Souls presens not themselves to J. Christ as the object of his application; that he regard nothing that passes without him; that they chuse rather to expose themselves to his oblivion, then by being in his memory, to give him occasion to go out from the application of himself, to apply himself to the creatures? Can he not then be mindefull of us without forgetting himself, nor apply himself to the creatures, without depriving himself of the contemplation of his own greatnesse?

Can he not be happy by a delicious enjoyment of his being, but he must quit the government of the world, lose the empire of the Luminaries, leave all the creatures at random, and permit all to hazard, and to the malice of men?

What! Sirs, approve you these Sentiments? You give them Vogue by your Writings, you authorize them by magnificent approbations: you say they are most Catholick Thoughts, Thoughts most conformable to the language of God in the Scriptures, high and sublimated Thoughts, like the Lights of the superiour Angels, Thoughts dictated by love it self, and lastly the Thoughts of a most vertuous Nun, who being ravish'd, swims in the bosome of the Divinity. Do you thus pervert the use of words (as well as things) the most sacred in the world? Do you thus cover illusion and blasphemy with the Liveries of Piety? Do you thus give errour the title of Faith,

and

and Falſhood the name of Truth? *Væ qui dicis malum bonum!* A ridiculous, but dangerous, preſumption! which believes it has right to deifie all its thoughts, ſanctifie all its works, and make all its errours paſſe for infallible rules of Faith.

For if it be lawfull to wiſh with *Port-Royal*, that the ſociety, which Chriſt has with men in the B. Sacrament *be in a way of ſeparation from them*, is it not alſo lawfull to wiſh with *Geneva*, that Chriſt have *no reall exiſtence* under the *Species* of Bread? That his body be not in our Churches? That he enter not into our mouthes? That he deſcend not into our ſtomachs, to unite himſelf intimately to us? If one may deſire with the Janſeniſts, That Chriſt according to his Divine Greatneſſe *be not in any thing that is leſſe then himſelf*, may we not deſire with the Calviniſts, That Chriſt be not under the *Species*, nor in thoſe corruptible elements, which of themſelves have nothing equall to him, and are ſubject to many changes, the ſhame and diſhonour whereof ſeem to reflect upon his Perſon? If one may conſent with Mother *Agnes*, *That Chriſt remain in a place proper to the condition of his Being, which is a place inacceſſible to the creature*; may one not conſent with *Calvin*, That Chriſt be not in the B. Sacrament, to the end he remain not in a place diſproportionate to his Greatneſſe? And ſo paſſing from the wiſhes of *Port-Royall* to the wiſhes of *Geneva*, and from the wiſhes of *Geneva* to its Belief, is it not eaſie to proceed ſo far as to imagine that which one deſires; to wit, That *Chriſt* is not under

the Sacramentall *Species* by a reall; and not figurative, Transubstantiation; and consequently that the Masse is but an illusion, and Sacramentall Communion but a Superstition?

And yet, Sirs, you complain that men suspect you, and lay that abominable reproach at your doors, that *Port-Royall* holds intelligence with *Geneva* against the Sacrament. If it be abominable, why have you not avoided it? Why have you given occasion of the scandall by your Rosary? Why have you made so many pompous Apologies to defend such impious Maximes, as are those which the Sorbon Doctors discovered? Why have you inserted into that great Volume of *frequent Communion*, Propositions either Heretical or suspect, either condemned or condemnable, which I have related? Why having been advertis'd of the suspicion which the two last had caused, have you not made it your businesse to correct them, or at least explain them?

You will tell me, that the Assurances you have given of your Belief, free you from all necessity of engaging your selves in new declarations, on a Subject so clearly handled in the Writings of *Port-Royall*. Of what Writings speak you, Sirs? Is it of those which your Secretary has the boldnesse to cite in his Sixteenth Letter with such vain *Encomiums*; though there be not one of them not blasted with censure, or stain'd with Heresie? Is it of Mr. *Arnauld*'s Second Letter, which the Sorbonists judged rash, scandalous, hereticall? Is it of *Monsieur de St. Cyran*'s familiar Theology, which rais'd such troubles in *Paris*, even before it had drawn upon it the censure

ſure of the Arch-Biſhop of that City? Is it of the *Canonicall Hours* of *Port-Royall*, which were condemn'd at *Rome*? Is it of the *Defence of the ſecret Roſary*, which undertakes to juſtifie the impieties and extravagances of that Libell? Is it of thoſe he eſteems ſo profitable to the publique, and recommends without naming them, for fear the people ſhould be informed, that there is hardly any work ſet forth by *Port-Royal*, which is not ranked in the number of prohibited Books, taking up a great deal of room in the Roman Catalogue? Have you no other proofs wherewith to juſtifie your Faith, then that which gives us cauſe to ſuſpect it? Can you alledge no other Writings to prove your opinions Catholique, ſave thoſe which the Roman Church has prohibited, becauſe full of Heretical Maximes?

Be it that all the Texts you have drawn out of them, appear moſt Orthodox, it follows not, that thoſe which I have quoted render you not ſuſpect of Intelligence with *Geneva*. All that can be gather'd from that diverſity is, that you are contrary to your ſelf: that in your Books are found many contradictions, but no appearance of your juſtification: that they all have two faces, which you ſhew or hide according to the time, the one Catholique, the other Calviniſt. If men cry *hereticke*, when you ſhew the *Geneva*-face, you make it vaniſh, and dexterouſly turning the Medall, ſhew the Catholique face in an inſtant. So you never publiſh an Hereſie, but you have your Apology ready made: you couple together Truth and Errour, Poyſon and its Antidote; and by an artifice common to

all the enemies of the true Faith, you employ one part of your works to defend the other, excusing the crime at the same time that you commit it. This craft, I confesse, may surprise the ignorant, but cannot justifie you before the wise.

You are accus'd for instance, of this Maxime of *Aurelius*, *That every sin that violates chastity, destroyes Priesthood*, which differs in nothing from the Heresie of the Huffites; and you answer that he sayes in the same Book, That the Church cannot take away the power of Order; because the Character is Indelible: Behold indeed a manifest contradiction; but that is no justification.

You are tax'd for saying, That Christ admits us in time to the participation of the same food which the Blessed enjoy in eternity, *without other difference*, save that here he affords us not the sensible sight and taste of it, which is the language of the *Calvinists*; and you answer, That the Author of the Letters to a Provincial, says, that there are many other differences between the manner of his communicating himself to Christians here, and to the Saints above. I know not whether he be avowed by you, for he averres that he has no establishment at *Port-Royall*, fearing least you should be oblig'd to warrant all his Letters: But in fine though he were, his testimony would be, at most, but a manifest contradiction, not a just defence.

You are accus'd of saying, that the practice of the Church favours the generall impenitence of all men: and to divert the blame, you answer in your Apology, that you condemn not the ordi-

nary

nary practice of Penance, which is now in the Church. 'Tis clear, that this is only to croſſe and contradict, not to purge and juſtifie your ſelves.

You are charg'd with writing in the Book of *Frequent Communion*, that the Church is corrupted in her Doctrine of Manners; and you anſwer, the contrary is alſo found in your Apology, to wit, that the Church is incorruptible, not onely in her Faith, but even in her Doctrine of Manners. This evidently ſhews the truth of what I ſay, that you fill your Books with contradictions: But it proves not what you pretend, that men ought to receive them for juſtifications.

'Tis not enough to ſhew for your defence, that of two contrary Propoſitions, whereof one is Orthodox, the other Hereticall, the former is in your Books: It muſt be ſhewn that the latter (the Hereticall one) is not there; which done, you will have right to burſt out in reproaches, and ſay to every one of your Accuſers, *mentirie impudentiſſimè*. But if effectively it be there, if of all the Hereſies I have tax'd you with, there is not one, but what is faithfully extracted out of your Works, who ſees not, that all the opprobrious accuſations you return men for their good advice, fall upon your ſelves; and that inſtead of evincing your divorce from *Geneva*, they prove you culpable not onely of the Errours, but even of the Inſolence of Hereticques?

Think on it, Sirs, I conjure you; and if you would have us entertain more favourable thoughts of your Faith, brag no more (as Mr. *Arnauld* does) *that you never fell into errour.*

Acknowledge that you are subject to failings: yet that as you have the weaknesse of men to be mistaken, so have you their docility to be undeceiv'd, and admit of purer lights. Retract your errours, re-enter *Sorbon* by a generous disavowment of your evill opinions, and submit your private judgements to the Pope. What ever else you do, that is lesse then this, I may say without Raillery, *You will never be good Catholiques.*

An

An Answer to the Jansenists Seventeenth Letter: By Father *Annat* of the Society of Jesus.

Argument.

1. *That the Jansenists, quitting the defence of the other Accusations and Impostures laid to their charge, endeavour to clear themselves, in their last two Letters, onely of the crime of Heresie; and therefore by their silence are convicted of the other crimes*, viz. *Imposture and Calumny.* 2. *That the Summe of their excuse is reduced to two* Mediums: *The first is the Pretext of Difference betwixt Decisions of* Fact, *and of* Right; *which is answered fully in the Tract called*, The Answer to the Jansenists Complaint of being called Heretiques. 3. *The second* Medium, *which is by the Tomists opi-*

nion.

nion of Efficacious Grace, *(which is Catholique) to defend the Jansenian opinion, is here refuted: and it is shewed, that* Jansenius *neither explicateth, nor defendeth his opinion, as the Tomists do, but as the Calvinists do; asserting what* Geneva *asserteth, and denying what* Geneva *denieth. Therefore* Calvins *Disciples allow of* Jansenius; *(as hath already been shewen, and again is recapitulated) but the Church condemneth him: Consequently his Opinions are Heresies.*

Dear Reader,

THe seventeenth Letter of the Secretary of *Port-Royall* is now newly arriv'd; dated the 23. of *January*, and publisht the 29. of *February*. All the *Interim* was but requisite for its journey from *Osnabruck*, where he affirms it was Printed; the *Jansenists* being unwilling to put it to the Press at *Paris*, so obedient they are to the Civil State and to the Ordinances of the Magistrate.

It is a long Letter of the size of the other sixteen, which like the precedent (by me newly answered) tends to prove, that the Jansenists are no Hereticks. For, as to their merited title of *Impostors* and *Falsifiers* in their Letters to the Provincial, (which was all I pretended to demonstrate in my Book of *The fair dealing of the Jansenists*)

Fansenists) their Secretary yields to the victory; and will no longer contend but with those that call them *Hereticks*; as I had occasionally done in the Preface of the Book. From this accusation he intends to vindicate the Party, by the difference there is between the judgements of the Pope and Councils touching questions of Fact, and their judgements concerning questions of Right; the former not being infallible, as it may be the latter are; and by the unquestionable certitude of the Doctrine of *Efficacious Grace*, (that is, Grace efficacious *of it self*) maintained in the Writings of *Fansenius*, and which there is no probability that the Pope intended to touch.

By this it appears that the Secretary played the *Sybotimax* at the beginning, in his first four Letters, disputing against the censure of *Sorbon*; and perceiving that he advanced little by striving to overbear a judgement maintain'd by the authority of the Pope and Bishops, was forc'd to fall upon the *Jesuites Morall*, which furnish'd him with the matter of the Twelve following Letters. But being also driven out of that field by the conviction of his falsities, he returns again to the Scholastick in his Seventeenth, disputing of the infallibility of Pope and Councils; and of the truth of the Doctrine of *Efficacious Grace*.

It would require a Letter longer then his, to refute all his extravagances, illusions, bravadoes, falshoods, vanities, and all that he speaks impertinently, and contrary to the *respect* he owes to the See Apostolique. I shall only take notice of his two principall *Medisms* to prove that he is

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no Heretique. As to the first, which is the pretext of difference between decisions of Fact, and decisions of Right, the Reader will see, that there is nothing necessary to be added to what I have latelely said in answer to the *Jansenists Complaint*; and that the stories he reports concerning Pope *Honorius* and others, avail him not at all.

As to the point of *Self-efficacious Grace*, the good Secretary understands it very ill, and shews not onely that he is no Doctor, (as he confesseth of himself) but that he deserves not to be one. He pretends that the Five Propositions are not hereticall in *Jansenius's* sense, if that sense be no more then the Doctrine of *Efficacious Grace*; not seeing that by the same argument *Calvin* may justifie his Doctrine on the same subject; affirming also, that he pretends nothing else, but to defend the verity of *Efficacious Grace*. The Secretary must learn, that there are two wayes of defending *Efficacious Grace*, one which is Hereticall, and relying upon Hereticall Principles: the other Orthodox, maintained by Principles established in Councills. *Calvin* follows the first, and is therein Hereticall: The Catholique Doctors, *Thomists*, *Scotists*, *Sorbonists*, *Jesuits* agree in the second: and therefore notwithstanding their particular disputes, they all remain in unity of Faith, and in the Communion of the Church.

To know therefore whether *Jansenius's* Doctrine be secured by his profession of defending *Efficacious Grace*, it must be known which way he defends it; whether by *Calvin's* way, or that of the Catholique Doctors.

Calvin

Calvin ſo defends *Efficacious Grace*, that he believes it leaves us no other liberty, then the *liberty from coaction, or conſtrains*; ſubjecting us in other reſpects, to a *neceſſity of acting*, which deprives us of the power of reſiſting it, ſo long as Grace perſeveres.

The Catholique Doctors agree that *Efficacious Grace* ſo rules the Will, as it leaves us *a power* of diſſenting; ſo that theſe two things are found together, Grace in the Will, and in the ſame Will under Grace *a power* ſufficient to hinder its conſenting to Grace: and they doubt not, but this is the true ſenſe of the words of the Councill of *Trent*, *Poteſt diſſentire. Bunet* and *Molina*, and all Catholique Doctours, even the moſt divided in their opinions, and the moſt oppoſite in the diſputes of Grace, are united in this point.

They are ſo likewiſe in this other, That Grace under that formality of *efficacious*, is not ſo neceſſary to good actions, as that it cannot be *ſufficient* without it, and give us *all power* requiſite to make that which God requireth of us, and which yet we perform not, to be truly *poſſible* to us, even when we fail to do it; whence it frequently happens, that through our own fault, Grace attains not its effect.

I ask the Secretary therefore, whether *Janſenius* be of that opinion, when he teaches, that we need not fear *leſt neceſſity, by what name ſoever call'd*, deprive us of liberty, ſo it be not a *neceſſity of coaction?* Or when he diſputes againſt the indifference of liberty, and leaves us not any that *Calvin* has denied; nor acknowledges

any

any that *Calvin* has not likewise acknowledged? Or when he takes *sufficient* Grace for a *Monster in Divinity*, and denies, that there was ever any medicinall Grace, that had not its effect? Or when he imputes as errour to the *Semipelagians* their saying, *That the Will can obey or resist Grace?* And seeing it is evident, that this Doctrine is dissonant to the Catholique Doctours way of explaining *Self-efficacious Grace*, and is rather consonant to that followed by *Calvin*, it must be concluded, that reducing the sense of the Five condemned Propositions to the sense of *Efficacious Grace*, as it has been explicated by *Jansenius*, is to reduce it to an hereticall sense: and that all they who follow this explication, are not onely Disciples of *Jansenius*, but of *Calvin* too.

Whence it appears, that the Secretary accuses me in vain for having granted, that the deceased Pope touched not, in his Constitution, the Controversie of *Efficacious Grace*. For in the *Gavilli*, from whence he hath taken it, I speak expressly of the point in controversie between the Fathers of St. *Dominique*'s Order, and the *Jesuites*. 'Tis very true, the Pope was not willing to touch that; but he touched the point wherein they and we are agreed, in confirming it by the condemnation of the Heresie of *Jansenius*, which is opposite to it, as being the sense of *Calvin*.

Wherefore 'tis no wonder if the *Calvinists* have every where stretch'd forth their arms to embrace the *Jansenists*, owning them for their School-fellows. The Protestant *Cantons*, by the mouth of *Henry Ottius*, chief Professor of the

the Univerſity of *Zuric*, cryes out; *In noſtras cum conſortibus Janſenius tranſit partes*, *Janſenius* and his Followers are come over to our ſide: and they finde ſo great a conformity between their Doctrine of Grace, and that which the Janſeniſts have expounded in their *Catechiſme*, that they verily believe there is, *nec aliud, nec plus, nec minus*, neither more, nor leſſe, nor any other thing taught in the one, then in the other. The States of *Holland* encourage the Janſeniſts by the voice of *Samuel Marez* Paſtor and Profeſſor of *Groyning*, who exhorts them to ſtand firm. *Macte illâ veſtrâ virtute, viri docti, quòd audeatis reſiſtere impio illi pontifici.* Be of good courage, ſayes he, you generous and learned *Janſeniſts*, ſeeing you dare reſiſt that wicked Pope. With the reſt joyns *England*, who makes even her *Mercuries* atteſt, That the Doctrine cenſured by *Sorbon*, *is in many things the ſame with that of the reformed Churches*. *Du Moulin* dotes not, when at *Sedan* he avowes the ſame uniformity of Doctrine. *Rouſſelet* publiſhes it at *Niſmes*; *Euſtache* at *Monspelier*; and of the two famous Apoſtates *L' Abadie*, and *Le Maſſon*, who are now at *Montauban*, the firſt confeſſes, that to *Calviniſme* he paſſed through the gate of *Janſeniſme*; the ſecond, that he learn'd *Janſeniſme* in *Calvin*, long before *Janſenius* printed his *Auguſtinus*. We have in our hands the Book he hath lately printed, containing the Motives of his Apoſtaſie, which hapned the laſt year, after he had preach'd the Lent foregoing in the Dioceſſe of *Roven*. It is not neceſſary to dilate any more on this Subject, there being ſo ma-

ny printed Pieces, which demonstrate the conformity of the Doctrine of *Jansenius* and *Calvin* concerning *Self-efficacious Graces* to which the Jansenists have never been able to answer.

As to that which the Secretary addes near the end of his Letter, of the compassion he has to see me *forsaken of God*, I have three things to reply. The first, that since his spirit of jeasting and scurrility seems to have *left* him, his Letters are very flat, and he grows tedious and contemptible to those that read him. The second, that a *Novendiall* devotion at the Holy Thorne, would be well employ'd, to obtain of God the cure of his blindeness. The third, that I conceive a particular confidence, by seeing my self forsaken of God in the opinion of those, who believe he has forsaken his Church, and *goes daily destroying it*, as the *Jansenists* do, by adhering to the traditions of the deceased Abbot of St. *Cyran*.

If the fancy take him to make any reply, let him not send his Writings any more to *Osnabruck*: For it is but to make a toil of a pleasure. *Amsterdam*, *Leiden*, and *Geneva*, are much more commodious, since in all those places he shall not onely have permission to print his Works, but an Approbation to attend them. After all, *The Jansenists are Heretiques*.

An

An Answer to the Seventeenth and Eighteenth Provinciall Letters; and to another of an unknown Person to Father *Annat*: which is inserted into the Second English Edition betwixt the Seaventeenth and Eighteenth.

Argument.

1. That the Author of the Provinciall Letters complains, that he is called Heretique, when at the same breath he vents Heresie. 2. That all that he saith for his vindication from Heresie, maketh

him suspected of Heresie. 3. That the Jesuites dependance on their Superiours, (which he objecteth) is their security, as his Independance is the source of his crime. 4. The Superiours of the Jesuites proceeding, in Printing Books. [5] An Answer to an Argument wherein it is said that the Jesuites take the Piety of their Adversaries for a pretense of calling them Heretiques. 6. That it is a groundlesse accusation (which reflects on the Pope, and Synod of France) to say, the Jesuites procured the condemnation of Jansenius, though nothing is, or can be, produced, that ever they did in order to a false Information. 7. Three other Calumnies against the Jesuites refuted. 8. Ten Objections, by which the Jansenists would prove themselves no Heretiques, refuted, and proved to be of no force at all. In the refutation of the Fifth Objection, the Texts of Jansenius are cited, where he plainly teacheth all that is condemned in the Popes Bull as his Doctrine. 9. The Jansenists severall Histories, and passages of the Fathers and Councells, shewed to be impertinent, and to argue him to be no good Subject of the Church. 10. His Hypocriticall Piety to Jansenius

his

his memory; and his falſe aſſerting the matter to be of no conſequence, whether the Propoſitions be in Janſenius, *or no.*

SIR,

HAving peruſed your Eighteenth Letter, which here in *England* hath (as well as the former) no little Vogue among Proteſtants, I thought fit to anſwer it; to let the world ſee, how ſenſeleſſe a Piece it is. For indeed I muſt tell you, there is not one Reaſon in it, which ſavours either of Divinity, or of Philoſophy, or of common Senſe. But howſoever, becauſe it ſpeaks againſt the Popes Bulls, and rails at the Jeſuites, it is welcome to all, but onely the poor remnant of Catholiques; who with great Reſentment, ſeeing you to pretend to the name of Catholique, ſay of your Writings, *Filii Matris meæ pugnavêrunt contra me*, *The Sonnes of my Mother fight againſt me.* Had you writ a Conſolatory Miſſive to us here in *England*, you had done ſomething worthy the name of Catholique, and beſeeming a good Subject of the moſt Chriſtian King: But to call your ſelf a Catholique, and write againſt the Authority of the Sea Apoſtolique, (for which we here ſuffer ſo much, that we are even pointed at in the Streets by the name of Papiſts,) is a thing that breedeth nothing but ſcandall and confuſion in the Houſe of God.

For this reason I count it my duty to let all the world know, that your Letter is neither Catholique, nor Rationall; as having neither Faith, nor Sense in it. And to take your Arguments all in their full force, and confute them totally, I will rip up what you say in your Seventeenth Letter, and your Friend in his to Father *Annat*: for they all drive at the same mark. I know Reverend Father *Annat* hath answered your Seventeenth Letter; and in his Tract against *the Complaint of the Jansenists* hath in substance confuted the main points of the other two: so that there would not be need of saying any thing more, did not your Letters do speciall hurt here in *England*. For all that you advance in favour of Jansenisme, is looked upon here as equally availing for the defence of Protestant, and Puritan, and Anabaptist, and Quaker, and the other innumerable Sects, into which our poor Nation is divided. For this reason I presume, Reverend Father *Annat* will give me leave to reassume what he hath said against the Seventeenth Letter, and prosecute it to the end of the Eighteenth.

To begin then; you enter upon your Seventeenth Letter with a Complaint, that you are called *Heretique*, and challenge all the world to shew, where you have taught any thing Heretical: and yet (which is a strange madnesse of yours) at the same breath that you make this challenge, you declare your self *Heretique*. I need not then go back to your former Writings, to tell you on what account that Title is given you. The whole subject of your Seventeenth and Eigh-

Eighteenth Letters makes the matter clear. The Pope and whole Catholique Church hold the Janseniſts Heretiques; you hold the Janſeniſts are not Heretiques. The Pope hath declared, that the Five Propoſitions, condemned in *Innocent* the Tenth's Bull, are Hereticall in *Janſenius* his ſenſe: you ſay thoſe Five Propoſitions are not Hereticall in *Janſenius* his ſenſe. And for this you are deſervedly called Heretiques. We Catholiques in *England* ſay with St. *Hierome*, (*Epiſt. ad Damaſum. de Hypoſtaſis nomine.*) *Siquis Cathedræ Petri jungitur, meus eſt. He that agreeth with the Chair of* Peter, *is ours*; and on the contrary he that agreeth not with the Chair of *Peter*, is not ours. We ask with St. *Ambroſe* (*Orat. de obitu fratris.*) of every new Sect, *Whether it agrees with the Catholique Biſhops, that is, with the Church of* Rome? (*Rogavit, Si cum Epiſcopis Catholicis, id eſt, cum Eccleſiâ Romanâ, conſentirent.*) We conclude with St. *Irenæus*, Diſciple to Saint *Polycarp*, *That it is neceſſary that every particular Church, that is, all the Faithfull, ſhould agree with the Roman Church, by reaſon of her Prerogatives.* Lib. 3. cap. 3. *Ad Romanam Eccleſiam propter potentiorem Principalitatem neceſſe eſt omnem convenire Eccleſiam, id eſt, eos qui undique ſunt fideles.* This is our ſenſe; and for this we muſt judge you an Heretique, who ſpeak a language unknown to *Rome*, and do contradict that Authority, which in all ages Fathers, and Doctours, and Councells have ſubmitted unto.

I know, Sir, you bring many Arguments to vin-

vindicate your self, and to prove, That the Jansenists are no Heretiques. But I shall, God willing, shew you the nullity of them. But before I come to that, to disintangle the matter, I think fit to refute two Things, which serve you for Bravadoes onely, and matter of Calumny; not for any argument to prove that the Jansenists are no Heretiques. The one of these things is, what you say concerning your self: The other, what you lay to the Jesuites, which is so mixt with the Arguments you bring, that it is necessary to take it apart, that both it, and the Arguments, may be clearly answered.

For your self then, Sir, you say (pag. 296. of the second English Edition; which is that I alwayes follow in this Letter.) That you are *alone*. And pray, Sir, how came you to be *alone*? 'Twas because you separated your self from the Catholique Church. You are *alone*. And so was *Arius*, *Eutyches*, *Nestorius*, and all other Arch-Heretiques, when they first began to oppose the Church. You are *alone*; and therefore suppose you cannot be argued of Heresie: you should have discoursed quite contray. You are *alone*, and therefore to be suspected: for Separatists cannot (likely) be sound in Faith. But, Sir, if you be *alone*, as you say you are, without relation to any, how cometh it, that in the Eighteenth Letter, pag. 337. &c. you take upon you to make Proclamations in the publique cause of all the Jansenists? Who intrusted you to speak in their name, and to deliver their sense? How shall we believe what you tell us, That they will submit, when the places are shewed them in *Jansenius*;

senius, or when this Pope shall have again heard them at *Rome*? How shall we know, that they are not already satisfied in their conscience? Since as you say, you are *alone*, and have no relation to them at *Port-Royall*, that is, to the Jansenists. No, No, Sir, you are not *alone*; you speak for the whole Party; you are the mouth of the Caball; you act for all the Jansenists: And if they should desert you, you would not yet be *alone*; for the Calvinists, the Lutherans, the Anabaptists, the Quakers, and all that renounce Obedience to the Church of *Rome*, would shake hands with you. You know well enough, your Letters were welcome at *Charenton*, and are made much of in *Germany*, in *Holland*, in *England*, and all the Nations, which are divided from the Faith of the Catholique Church. Say therefore no more, That you are *alone*.

The next thing that you say for your self is, That you are *hid*, and the Jesuites finde themselves wounded from your *invisible hand*, pag. 297. A Thief might well comfort himself with this; it is his happiness to be *hidden*. *Omnis, qui malè agit, odit lucem.* Every one that doth evill, would gladly be invisible. But that Truth should seek hiding-holes in a place where it may safely appear, (as in *France* any Catholique Doctrine may) that, Sir, I never heard. Appear therefore, or else every one will conclude against you: for every one knoweth, that he is to be suspected in all he saith, who is forced to hide himself like an Out-law; and is so forsaken of all, that (as you speak of your self) *he hath no relation to any Community, nor to any person whatsoever.*

soever. Embrace therefore the Truth, and you will not need to hide your self: The Catholique Church is visible; and you need not make your self invisible, unlesse it be to become a member of the invisible Church, which is not Catholique.

The third Thing you say for your self is, That you make a Protestation of your Faith in these words, pag. 296. *I have not any dependance save that on the Catholique, Apostolique, Roman Church, where I am resolved to live and die in the Communion of the Pope, the Sovereign Head thereof; out of which I am perswaded there is no Salvation.* Then you ask, *what course can be taken with one, that talkes after this rate?* You know, Sir, *what course* can be, and is, taken, with you, for all this; you know, that the Decree made *feriâ quintâ, die sexto Septembris*, 1657. telleth us, That Pope *Alexander* the Seventh condemneth this very Letter of yours together with all the rest, notwithstanding this Protestation. These words indeed, if they be recall, might prove you no Protestant; but not no Jansenist: For notwithstanding these words you maintain Jansenisme; you spit your venome at his Holinesse, you contemn his Bulls, and calumniate those, who endeavour to perswade all to submit to the censures of the Church: I mean the Jesuites, of whom (to come to that) you tell us.

In the first place this, pag. 298. *There is a vaste difference between the Jesuites, and them that oppose them. They do really make up one Body, united under one Head; and their Rules allow*

allow them not to print any thing without the Approbation of Superiours, who by that means become accountable for their Errours: whereas you are accountable to no body for what you write; nor no body responsible for you. All this you say to tax the Jesuites, and prove your self irreprehensible; and you do not mark, that really you commend the Jesuites in it, and disgrace your self, and discover the Source of your errours. Had any man advised you, and reviewed your Papers before they went to the Presse, they would not have been so full of grosse errours. Had you had any dependance on any learned and vertuous man, he would have told you, that you could not impute to the Society the inventing of the Doctrine of Probabilities, and the like, which had been taught some hundred of years, before the Society was in the world. He would have told you, That to cite Authours falsely, as you do almost perpetually, was a direct means to disgrace your own Writings; that to tax good opinions, was but to discover the blindeness of your own passion; that to joyn with Jansenists, was but to declare against the Church. In fine, he would have told you all that, which since to your shame you have been told by those who answered your Letters, and laid your ignorance open to the world: and by this means he would have saved your labour, saved your credit, and saved your conscience. But your having no dependance on any body, made you leap headlong into the precipice, into which your passion lead you blindefold.

On the contrary, the Jesuites by the dependance

dance which they have from their Superiours, have stood firm, and their Doctrine, like a rock in the Sea, hath received the boisterous waves of your calumnies and contradictions, without being ever shaken in the least point. I do not say this to averre that all their Writings are irreprehensible; I know some Jesuites have writ things which the Pope hath censured, (as that, which you take notice of, of Father *Holloix*) and they have willingly submitted to his Holiness's censures: Some opinions also have been unanimously impugned by all the rest of their Order, and forbid by their Generall. This is allowed. Yet that which I say is, that their Doctrine as to all your Objections, hath stood unshaken and irreprehensible. And as I did in the *Preface* to the Impostures, so again I defie you (according to the conditions which there are set down) to shew me any one point of the *Morall Doctrine* of the Society, which is reprehensible. If by the Popes admonition, or of themselves, they discover any errour in any particular Authour of theirs, they presently correct it. So for example, that which you alledge of Father *Amicus* in your Eighteenth Letter, was long since commanded by Father *Generall* to be razed out of the Book; though *Amicus* were not the first, nor the onely Authour, that had taught that opinion. Now that in a great number of Writers it should sometimes happen, that an unallowable opinion should escape correction for a time, is a pardonable errour of humane frailty. On the contrary it is laudable vertue that maketh them renounce any such errour, assoon as it is known.

This

This advantage then Subordination to their Superiours brings to them, that their errours are soon corrected; nor can they be taxed for what they themselves endeavour to redresse in the frailty of particulars: much lesse are their Superiours criminall, if perhaps some one or two opinions chance to displease.

For that which you bring concerning the Obligation of the Superiours, is too frivolous to need an Answer. It is senseleſſe to think, that the Generall of the Society, from whom all authority of Printing is derived, can view all the Books written by the whole Order. If we should allow their Generall (that which is never heard of in one man) abilities enough to judge of all the Books, writ by the severall Authours of the Society in all the severall Sciences; at least we cannot think, that he knoweth all the languages, in which they are written: nor can he possibly have time to read them all, no, nor is it practically possible to conveigh them all to him, from the severall places of the world, over which the Jesuites are spread. These are fabulous dreams, fit for you, Sir, to make matter of a Calumny with, but not to be believed by any rationall man. All that he can do is this. He deputes some able men, three or four, to view every Work that is to be printed; and then he regulates himself according to their judgement. Now when this is done, as it is among the Jesuites very exactly, it seldom happeneth, that their Books need the Popes Censure: if they do, then assoon as the errour is perceived, it is their desire to correct it. All this I have said to satisfie the

Reader; who by this will judge, that as it cannot easily happen, that the writings of the Jesuites should be scandalous, so it may happen, that the three or four Revisours, whose judgement must carry it for the present, may be overseen: such is the nature of humane frailty. And if any man can finde a better way, the Jesuites will thank him for it.

But I go on. The second thing concerning the Jesuites, that I intend to take notice of, I finde in the Reply made to Father *Annat*, upon occasion of a Piece published by him, called, *The fair dealing of the Fauseniſts*, pag. 326. It is, that Father *Annat* (and the same is understood of the rest) *produces the Piety and Zeal of their Adversaries* as a mark of their Heresie. I answer, that it is not their true piety, but their false piety, their Hypocriticall Mummery which the Jesuites take as a mark of their Heresie. That which Christ noted in the Pharisees, *That they strained a Gnat, and swallowed a Camell.* For example, whilest you will not allow a Penitent to follow his Ghostly Fathers opinion, for fear of the Monster of Probability, you will, and do, allow those poor Souls of *Port-Royall*, to abstain Fifteen Moneths from Communion, contrary to the expres's precept of the Church. Whilest you will not allow, that a man may defend his goods, or honour, from an unjust Invasour, you will allow, with the Abbot of St. *Cyran*, that a man may, and must sometimes, kill himself. Whilest you cry out against Revenge, you teach, that to follow the interior Inspiration (so you call it) a man may, though contrary to the

the exteriour Law, kill his Neighbour. Whilest you cry out against the Jesuites admitting men unworthily to the Sacraments, you commend it as an act of great Humility to be content to abstain from Communion all ones life long till the last hour. 'Tis this impious Doctrine, (that you call *Piety*) which the Jesuites take for a mark of Heresie: These and the like Maximes of you Jansenists are cited in the Impostures, and in the Answers to your Letters, and justly taken by the Jesuites for marks of people fallen from the way of Truth.

The third thing, which you say concerning the Jesuites, is very often inculcated by you, but most largely in the Eighteenth Letter, pag. 343. &c. (and Letter 17. pag. 312.) *That the Jesuites have by false Representations deceived the Pope, and got of him a condemnation of* Jansenius. This is no small fault; and wherein though the Jesuites are chiefly accused, yet the Synod of all the Bishops of *France*, and Three Popes, and their Divines are involved: the Jesuites for being the Deceivers; the rest for being lead blinde so long in a matter which they ought, and might easily have examined. But what probation do you bring, Sir? None at all, but your bare assertion; and so you need no answer, but a flat deniall. Shew when, where, and how the Jesuites did thus deceive the world. All the world knoweth, that Pope *Urban*, when he first forbad the Book of *Jansenius*, (though not then as Heretical) forbad also the *Theses* of *Lovain*, made by the Jesuites in defence of their Doctrine against *Jansenius*. Did the Jesuites procure

this? All the world knoweth, that Pope *Innocent* the Tenth was moved by the Bishops of *France* to examine the Five Propositions, which they presented him taken out of *Jansenius*. Were there any Jesuites in that Synod? All the world knows, that among those that were deputed to examine at *Rome*, there was but one Jesuit. For although Cardinall *Lugo*, a Jesuit of Eminent Learning, was also to have been one, yet at the Jansenists petition he was excluded. So that of Thirteen Examiners there was but one Jesuit; and his Censures, as you report them, the furthest from taxing the Five Propositions, that could be expected. Where then did the Jesuites appear in all this businesse? What did they do? Whom did they work upon? Certainly, Sir, you would not have been silent, if you had any thing to produce against them. You that have laid so many false Calumnies on the Society, would never have dissembled any true fault, which they had committed in so important a matter.

You tell us two things, which are meer Surmises, not Probations. One is, that *Jansenius* had taxed *Molina* a Jesuite of fifty errours. What then? Do you imagine *Jansenius* so great a Divine, that *Molina* must fly for his censures? I believe, no Jesuit ever thought so; and in effect it hath not proved so, but quite contrary: *Jansenius* his Book is censured as Heretical, and *Molina* standeth in as good repute as ever. But allow, that *Jansenius* had found five hundred true faults in *Molina*; doth that prove, that the Jesuites procured a Bull by false Information, when

when it cannot be shewed, that they ever did any thing, which might make them suspected of such an intention.

You tell us then for a second Surmise, *That the Jesuites hold this Maxime, as one of the most Authentique of all their Theology*, viz. *That they may without crime calumniate those, by whom they think they are unjustly molested.* Letter 18. pag. 343. I will not answer this false reproach with that uncivill language, which your Friend pag. 325. giveth Father *Annat* the Kings Confessour. Though you deserve it, yet I scorn foul language. But you must give me leave to tell you, that you are extreamly out. Never any Jesuite taught this Maxime as you set it down: so far are they from holding it one of the most Authentique Maximes of their Theology. A Jesuite holdeth it a crime to lie: and truly should I know any of them, that should think they might calumniate others falsely, I should esteem them far otherwise then I do. You may therefore file this up with the other false Calumnies, you laid on the Jesuites; for this Propositon cannot be found any where but in your Letters: no Jesuite ever taught it; no, I dare say no Catholique Doctour ever imagined it.

Of like falsity with this are those unjust aspersions, which you in several places of your Letters cast on the Jesuites; (which I note in the fourth place) you say pag. 351. *That the Jesuits raise a disturbance in the Church*, whilest it is evident, that they endeavour to allay the disturbance which you raise. All they do is to preach and

teach doctrine consonant to the Popes Bulls, to the sense of the Church, to that which Kings and Princes, and all Catholique Bishops and Doctors allow of, and agree in. To be obedient is not to raise disturbance; but to be refractory, as you are, is to raise disturbance. Therefore Pope *Alexander* justly calleth the Jansenists, *perturbatores quietis publicæ*, perturbatours of the publique peace, because they raise disturbance in the Church.

Again you say, pag. 303. *That the Jesuits daily fasten new Heresies on the Jansenists. First, the Propositions were called Heretical; then their quality was urged, then it was translated to word for word; then it was brought into the heart; then into the hand.* To all this I answer, that whereas you attribute to the Jesuites the fastening of Heresie on their Adversaries, you cannot be ignorant, that they never did call you Heretiques, till the Pope had first defined it, and the Bishops and whole Church allowed it. Nor hath there been any change in the Church as to this point. What Pope *Innocent* first defined, that Pope *Alexander* did again define: and because you had found new evasions, he added a fuller declaration. All the change was on your parts. First you said the Propositions were in *Jansenius*, but were not Hereticall: then you said they were Hereticall, but not in *Jansenius*. And when the places were shewed you, you tell us, they are not in *Jansenius* in the same sense which they are condemned in: so it is you that change; not the Jesuites, who never desired more or lesse, then that

that the Bulls ſhould be received. You are the *Proteus's* that change daily your ſhape to elude the force of the Popes Conſtitutions: and ſo you are for this reaſon called by Pope *Alexander* in his Bull, *Filii iniquitatis*, *Sonnes of Iniquity*.

Finally to end this matter, you ſay the Jeſuites quarrel is at the perſon of *Janſenius*, pag. 340. not at his errours. But the contrary is manifeſt: for you cannot ſay, that ever they did any thing againſt his perſon, and you will not deny, but they have alwayes been againſt his errours.

But now I come to your arguments, by which you would prove, that the Janſeniſts are not to be called Heretiques. I will ſet them down by way of Objections, not as they lie in your Letters, but according to the connexion of the ſubſtance of them: nor will I obſerve your words, which abound with Tautologies and frivolous excurſions. But I will put them in ſome form, as much as they will bear; that when they are ſeen in their full force, the anſwer may be the better underſtood. For every argument I cite but one or two places, though you repeat them over and over many times, for to make your Letters the longer. I hope you will not be angry, that I keep ſomething of a School-form: if you be, it is no matter; the Reader, I am ſure, will be eaſed by the Order.

1. Obj.

1. Objection.

You object then in severall places of your Letters thus. * It is not matter of Faith, that the Five condemned Propositions are in *Jansenius* his Book: Therefore they that defend *Jansenius* his Book, are not to be called Heretiques. The Antecedent you endeavour to prove by severall Arguments, which make the following objections, which I shall by and by refute. But now I deny the Consequence; and tell you, that your Discourse is Null in this, that though the Antecedent were true, yet the Consequence doth not follow. For to make the Consequence good you must suppose this Proposition true, *No man can be called an Heretique, unless it be an Article of Faith, that he be an Heretique*: which is extreamly false. For as in other crimes, so in Heresie, a Moral, or Physical evidence is enough to condemn any one of Heresie. For example, I hear one tell me seriously and often, that he doth not believe the Three Persons of the Trinity; and that though he know the Church believeth a Trinity, yet he doth not, nor will not believe it; without any controversie I may judge this man an Heretique: although it is not matter of Faith, either that he is a man, or that I hear him speak. Again, suppose I do not hear him speak, but hear from irrefragable witnesse of many honest and understanding men, that he hath made this profession deliberately, or that he printeth and teacheth this; without controversie

* *Letter 17. pag. 316.*

verſie I may judge him an Heretique: and yet it is not matter of Faith, that theſe witneſſes tell me true. But it is enough to have either a Phyſical, or Morall Evidence to judge one an Heretique. And this (as I ſaid) is common to all crimes, as well as Hereſie. The Iudge, when he condemneth a man to death for murther, needeth not put it in his Creed, that infallibly this man hath committed Murther: nor needeth he have Phyſicall Certainty, but 'tis enough that he have a Morall Evidence, *Secundum allegata & probata*, (as the Law ſaith) according to what is alledged and proved by witneſſes; which notwithſtanding may all erre. Iuſt ſo in our caſe, though it were allowed not to be of Faith, that the Five condemned Propoſitions are in *Janſenius* his Book, yet without ſcruple we may, and in reaſon ought to condemn the Book as Heretical; the Church having condemned it for ſuch. This proceeding is authorized in Scripture, and that fitly to our caſe. *Hereticum hominem*, ſaith St. *Paul ad Titum* 3. *poſt unam & alteram correptionem devita, ſciens quia ſubverſus eſt. Avoid the Heretique, after having once or twice reprehended him; knowing, that he is ſubverted.* Where the Apoſtle telleth us, that after a man hath been once or twice admoniſhed of his Hereſie, if he mend not, he is to be avoided as one, with whom the Church holds no Communion: and his refuſing to ſubmit after one or two admonitions, St. *Paul* calleth *a knowing that he is ſubverted* in matter of Faith.

Now if this were ever clear in any caſe, it is in this we handle of *Janſenius*. For to ſay nothing

thing of the severall Briefs made by Pope *Urban* against *Jansenius* his Book, the Five Propositions were extracted out of his Book by the Synod of *France*, who professe to have used all diligence in examining them. These Bishops presented the Five Propositions to Pope *Innocent*. He having made the matter be examined with all diligence, (the Jansenists themselves being present at *Rome*, and acknowledging them to be in *Jansenius*, and defending them as his Doctrine) after all condemned them, as appeareth in his Bull. After him Pope *Alexander* now sitting renewed the condemnation, testifying that the Propositions are in *Jansenius*, and defining, that they are condemned in his sense, as they lie in his Book. To these two Censures all the Bishops, and the whole Catholique Church have subscribed. Here are then two Admonitions and more, by which it is made known, that the Book of *Jansenius* containeth Hereticall Doctrine: we therefore (unlesse we will contradict the rule of St. *Paul*) must esteem it Hereticall, and know that it is *subverted*. We need not examine, whether it be matter of Faith, that the Five Propositions be in *Jansenius*, or no: it is enough, that it hath been once and twice and so many times declared to us, that we cannot but esteem it sufficiently certain, here being far more, then that which St. *Paul* requireth. So Sir, you see that your main Argument (which is the summe and substance of all) is so far from proving what you would inferre, that though your Antecedent were granted, yet the Consequence were of no force at all.

2. *Ob-*

2. *Objection.*

It were ridiculous, say you, Letter 18. *pag.* 338. *to pretend, there should be any Heretiques in the Church for matter of Fact.* But whether the Five Propositions be in *Jansenius* or no, is pure matter of Fact. Therefore it is ridiculous to pretend, that *Jansenius*, or those that maintain his Doctrine, should be Heretiques. This Argument is very often inculcated in many places, though I cite but one. I answer, That understanding, as you do, Propositions written in any Book to be matter of Fact, 'tis a perfect madnesse to assert, that none can be declared Heretiques for matter of Fact. And the Consequences of that Assertion are so evidently absurd and Heretical, that nothing can be more. For first it would follow, that never any Proposition in any Book could be declared Heretical: for still you would say, it is ridiculous, that any man should be an Heretique for matter of Fact; and still it would be matter of Fact, whether the Proposition were in the Book, or no: and so no Books could be condemned in the Church. Secondly it would follow, that no person whatsoever could be condemned; and that we must not believe, that ever there was any Heretique in the Church, that can be named; (except those that are mentioned in Scripture) though St. *Paul* tells us, 1 *Cor.* 9. *Oportet hæreses esse*: and so we should never be obliged to avoid any one as an Heretique, contrary to what I alledged in the first Objection out of the Apostle. For still it will be

be made matter of Fact, whether *Arius* for example (and so of the rest) did hold this or that: For that *Arius* writ, or said, this or that, is matter of Fact. Thirdly it would follow, that as no Proposition in any Book could be defined by the Church to be Heretical, so on the contrary no Proposition in any Book could be defined Orthodox, or to be consonant to the word of God, or the true word of God. And so we should by your wise argument come to doubt of every Proposition, even in the Holy Scripture. For still it will be (according to your ridiculous Maxime) matter of Fact whether that Proposition be in Scripture. And certainly it is as clear matter of Fact, whether the Scripture saith, *God will have all men saved, and come to the knowledge of the Truth*, as it is, whether *Jansenius* in his Book saith, *Christ did not die for all men.* And so by this argument we shall never be obliged to admit any Proposition as Scripture; which is to say we may deny, by your argument, all Scripture. And further, as to the whole Bible, it is as much matter of Fact, whether this or that Edition of Scripture be true Scripture, as whether the Five Propositions be in *Jansenius*: yet the Councell of *Trent* hath declared, that the *Vulgat Edition* shall be held Authenticall, and he would be an Heretique, that would not allow it.

3. *Objection.*

Popes and Councells * may erre in matter of Fact,

* *Letter* 17, *pag.* 307.

Fact, as many ſtories alledged in the Seventeenth and Eighteenth Letters prove: Therefore (perhaps) they have erred here; and ſo it cannot be matter of Faith. I anſwer, That this may all be ſaid as well of *Arius*, or *Neſtorius*, or of any Heretique, who is not named in Scripture, as of *Janſenius* his Book: yet the Church hath ſaid *Anathema* to many Heretiques by name. And look what crime he ſhould commit, that ſhould ſay, *Arius* never was an Heretique; the ſelf ſame ſhould that man incur, that ſhould dare to ſay, *Janſenius* his book containeth no Hereſie. And certainly the Phraſe of the Church hath alwayes been to call thoſe Heretiques, whom the Pope condemneth as ſuch, whether there be matter of Fact or no contained in the condemnation. So the *Quartodecimani* are by St. *Auguſtin Hæreſ.* 29. and by the whole Church called Heretiques, becauſe they would not obey the Decrees of the Pope and Church: and yet the obſervance of Eaſter on ſuch a day had more of matter of Fact in it, then what Pope *Innocent*, or Pope *Alexander* declare concerning *Janſenius*. And all this hath been ever practiſed in the Church of God upon Chriſts Authority, who ſaith, *Qui Eccleſiam non audierit, ſit tibi ſicut Ethnicus & Publicanus. He that heareth not the Church*, (whether it be in matter of Fact or no) *let him be unto you as an Heathen and Publican*, that is, as one quite out of the Church. As for the ſtories you alledge, I ſhall anſwer you, when I have done with your Objections. Now I obſerve, that theſe three main Objections ſo often inculcated, whereby you would

prove, that it is but matter of Fact, and so not of Faith, but a matter wherein Popes and Councells may erre, do not prove any thing at all. For notwithstanding the possibility of errour in matter of Fact, which many Catholique Doctours allow, yet it is not to be presumed, that here is any errour, but quite contrary it is to be supposed certain that there is none, unlesse we will be temerarious and refractory to the Church; we having two Popes, and a Synod of *France*'s Assertion redoubled, that all diligence was used; and knowing also, that the matter was very easily cleared, the Question being onely, whether the Book, which they had in their hands, had the Propositions or no: finally the whole world being certified, that all parties were agreed, that the Propositions were in *Jansenius*, before ever the condemnation was thought of, as you may see in severall places of this Book; namely in the Sixteenth Letter, and Father *Annats* Answer to the Jansenists Complaint. Now then I proceed to a fourth Objection, by which you would prove, not onely that the Popes and Councells *may erre*, as hitherto, but that in effect they have erred.

4. *Objection.*

Many Learned men have read *Jansenius* all over, and cannot finde the Five Propositions; therefore they are not there: and so the Synod of *France*, and the Popes, who condemned those Propositions as *Jansenius*'s erred. I answer first, that this is a Negative Argument, and

and so in effect proves nothing against the Positive Assertion of the Synod of *France*, which found them there; and the Definition of the Pope, who defineth that they are there. But to answer again, I ask who were those sixty Persons that read *Jansenius*, and could not finde those Propositions? Perhaps Doctour St. *Beauve* was one, whom pag. 300. you call *the Kings Professour in Sorbon*; but you do not tell us, that he was turn'd out of his place for Ianseniſme: which I have from a good hand. Or were you one, Sir? If you were, and the rest like you, I do not wonder that you could not finde the Propositions in *Jansenius*, though they be there. You that could finde, in so many Authours of the Jesuites as you have falsely cited, that which is not there, might have the trick of not finding in *Jansenius* that which is there. It is a great deal easier to read an Author, and not to find that which is there, then to finde there that which is not there, as you, Sir, are evidently convinced to have done. The Fourteenth Imposture, and the small piece of *Lessius* inserted in the end of this Book, maketh this evident. You can finde, or say you finde, in *Lessius* that which he hath not: and why may you not more easily not finde, or say you cannot finde, in *Jansenius* that which is clearly there. You therefore, when you tell us that above sixty * Persons have read *Jansenius*, and cannot finde the Propositions there; ought to let us know, who those sixty were; and if they please to appear, they shall be shewed the places.

* *Let.* 18. *pag* 343.

5. Objection.

The places cannot be cited; * therefore they be not there: and so still the Church erreth. But pray, Sir, who is it that you challenge to cite the places? Would you tell his Holinesse that you will not believe him, till he citeth the places, that is, will not believe him till you see it. That is not the duty of a Childe to his Father; nor would any Servant be so saucy with his Master. Or would you say this to the Synod of so many grave and learned Bishops, as in *France* collected the Propositions out of *Jansenius*; and for the greater satisfaction of all the world have given it under their hands, that the Propositions are truly in *Jansenius* to their knowledge, as you may see in their Subscriptions put in the beginning of this Book in the History of Jansenisme. Is it to these you would say *they cannot cite the places*? That were to be very disrespectfull, and to suspect them strangely either of grosse ignorance, or of extream malice. But you tell us, (Letter 18. pag. 330.) 'Tis the Jesuites you mean; 'tis they cannot cite the places, and yet they call you Heretiques. And what then, Sir? Suppose no Jesuite in the world could cite the places, must the Church therefore be out? or must the Iesuites not give the Propositions the same name, which the Popes and universall Church gives them, that is, to call them Hereticall, and condemned in *Jansenius* his sense, and as they lie in *Jansenius*? What

* *Letter* 18. *pag.* 342.

What if the Iesuites should answer, that since the *Popes* and *Synod* of *France* thought not fit to cite the places, they judge it a dutifull Deference not to cite them neither? Or what if no Iesuite hath ever looked in *Jansenius*? What is that to us Catholiques, who dutifully and obediently believe the Church, that telleth us they are in *Jansenius*? We believe in the Catholique Church, as our Creed teacheth us; and the Iesuites believe in the same Church: and whether they have read *Jansenius* or no, we and they must say, the Five condemned Propositions are in *Jansenius*. Truly, Sir, I cannot hold laughing, when I read page 342. that you desire the Iesuits to cite the places of *Jansenius*, as you have cited their corrupt Maximes; which is to say, that you desire them to cite wrong places: for you know, Sir, you never cite right.

But, Sir, that the world may see how impudent you are, and how resolved to deny Truth, where-soever you finde it, I desire all to take notice, that long before your Seventeenth or Eighteenth Letter, (where you urge this Argument so insolently) the places were cited, and publiquely allowed to be truly cited, and that even by your own selves, as is evidently convinced in Father *Annats* Answer to the Iansenists Complaint, where you have the Iansenists own confession, and the Sorbonists citing the places; and besides Father *Annat* hath also cited the places: All that can be replied is, that the (*a*) page is not cited; which is a meer childish reply, when the Book and Chapter is cited. After all this, if you

(*a*) *Letter* 17. *pag.* 202.

will needs make a clamour, you do but shew that Hereticall Spirit, which you would so fain hide: for never any Catholique used such extraordinary obstinacy, as this is, which maketh you resolved, rather to deny that you have eyes to see, that which all the world, that will look in the Book, doth see, then to submit to the Authority of the Church: which considered, you deserve not at all to be shewed the places. Yet because here in our Countrey your asseverations may do hurt, not to Catholiques, (for they know whom they are to believe; they know the respect they owe to the Church) but to Protestants, who may take your bold Assertions for Truths, and so think, upon your credit, that the *Pope*, the Synod of *France*, and the Catholique Church are all in an errour; to take away this occasion of scandall I will set down the places, and the page too, as you desire, where the Propositions are fully taught in *Jansenius*. Though I intend not this for to adde any Authority to the *Popes* Bulls, or to the Synod of *France*'s assertion; for what can it adde to light a candle at noon-day? Nor would I have any man think, that if I have not cited the places to his gust, therefore they are not in *Jansenius*. No, any man may dispute against my opinion, none against the Church. Yet I am perswaded the places are so clear, that no man having once read them, can make any doubt, but that the Propositions are truly taken out of *Jansenius*; and condemned in his sense; which is that that *Pope Alexander* saith, *Ex libro Cornelii Jansenii excerptas, ac in sensu ab eodem intento damnatas fuisse definimus & declara-*

mus.

mus. We define and declare that (the Five Propositions) *are gathered out of the Book of* Cornelius Iansenius, *and that they are condemned in the sense intended by him.*

And becauſe both the Bull, and the Book of *Janſenius*, are written in Latin, and cannot be examined but by thoſe that underſtand Latine, I ſhall content my ſelfe to cite them in their owne language. Thoſe, who underſtand not Latine, may be ſatisfied with the citations in Engliſh already ſet down in Father *Annats* Diſcourſe, before the Anſwer to the Sixteenth Letter. In citing the page and column of *Janſenius* his Book, I uſe the Impreſſion of *Paris*, of the year 1641.

Prima Propoſitio condemnata.

Aliqua Dei Præcepta hominibus juſtis, volentibus & conantibus ſecundum præſentes quas habent vires, ſunt impoſſibilia: Deeſt quoque illis gratia, quâ fiunt poſſibilia.

Janſenius Tom. 3. lib. de Gratia Chriſti Salvatoris, cap. 13. pag. 135. columna prima prope initium, poſt ſoluta argumenta in contrarium, ſic ait.

Ex hâc indubitatâ doctrinâ quædam non parvi momenti ad hanc rem ſpectantia inferuntur & clareſcunt. Primum quidem, eſſe quædam homini præcepta, ſecundum ſtatum & vires in quibus conſtitutus eſt, impoſſibilia.

Secundum, non adeſſe ſemper gratiam quâ poſſimus

possimus, hoc est, quâ eadem præcepta implere sufficiamus.

Tertium, hanc impotentiam reperiri non solùm in excæcatis, & obduratis, & infidelibus, (de quibus nunquam Augustinus vel Ecclesia, sed solùm Scholastici nonnulli ex humanis rationibus, dubitârunt) sed etiam in fidelibus & justis, qui & fidem Christi & charitatem Justitiæ susceperunt.

Quartum, hanc impossibilitatem fidelibus accidere, non tantum quando nolunt præcepta facere, sed etiam quando volunt.

Hæc Jansenius loco citato. Postquam autem multis Augustini sententiis (licet perperàm intellectis) doctrinam suam fusè stabilisset, tum demum pag. 138. colum. 2. lit. C. sic concludit.

Hæc igitur omnia plenissimè demonstrant, nihil esse in Sancti Augustini Doctrina *(ita scilicet semper Augustini tribuis, quod ipse sensit)* certius & fundatius, quam esse præcepta quædam, quæ hominibus, non tantum infidelibus, excæcatis, & obduratis, sed fidelibus quoque & justis, volentibus, conantibus secundum præsentes quas habent vires, sunt impossibilia: Deesse quoque gratiam, quâ fiunt possibilia. Hoc enim ex Sancti Petri exemplo aliisque multis manifestum est.

Secunda Propositio condemnata.

Interiori Gratiæ, in statu naturæ lapsæ, nunquam resistitur.

Jansenius Tom. 2. libr. 5. de Hæresi Pelagianâ

anâ cap. 17. pag. 120. col. 2. lit. E. de Gratiâ Christi post Adæ lapsum datâ, quam vocat initio capitis 17. Christianum Adjutorium, & sæpe simpliciter Adjutorium vocat, sic loquitur.

Non est ergo Adjutorium ullum, quòd solùm possibilitatem (*id est potentiam*) volendi atque agendi adjuvat, ut eo pro solo nutu hominis concurrente voluntatem obediendi sibi sumat homo vel tribuat, sed quod ipsam voluntatem atque actionem invictissimè dat & facit.

Tom. 3. lib. 2. de Gratiâ Christi Salvatoris, cap. 4. pag. 41. columnâ 2. lit. A.

Adjutorium vero infirmæ captivæque voluntatis vult esse tale, (*scilicet Augustinus vult, cui Jansenius suam sententiam semper tribuit*) quo fiat ut velit? hoc est, esse hujusmodi, ut simul ac datur, ipsum velle voluntati detur; & si non detur, nunquam velit: quia sine illo nunc propter infirmitatem velle non possunt.

Et eodem Tom. ac libr. cap. 24. pag. 82 col. 2. lit. E.

Gratiam Dei Augustinus ita Victricem statuit, ut non raro dicat, hominem operanti Deo per Gratiam non posse resistere: sed è contrario Deum, non quicquid voluntatem facturam prævidet, sive absolutè, sive conditionatè, sed quicquid omnino voluerit, in voluntate operari.

Et capite 25. reflectens ad ea, quæ proximè citato capite 24. dixerat, sic incipit.

Hæc itaque est vera ratio & radix, cur nulla omnino medicinalis Christi gratia effectu suo careat, sed omnis efficiat, ut voluntas velit & aliquid operetur.

operetur. Quod quamvis gratiæ istius congruæ Auctoribus (*intelligit Theologos Scholasticos, præcipuè Societatis Jesu*) permirum videatur, veritas tamen est in Scripturis Sacris & Augustini scriptis explorata.

Et paulo post pag. 83. colum. 1. lit. A sic habet.

Apud Augustinum gratia & opus bonum ita reciprocantur, ut quemadmodum ex gratâ datâ mox effectum operis consecutum inferre solet, ita vice versâ ex defectu operis gratiam non esse datam.

Porro Titulus istius capitis 25. est talis.

Decimò ejus (*gratiæ scil.*) efficacissima natura declaratur ex eo, quod nulla prorsus effectu careat, sed eum in omnibus, quibus datur, infallibiliter operatur.

Qui ergo dicit de interiori gratiâ post lapsum data, gratiam ipsam voluntatem & actionem invictissimè dare & facere; Gratiam ipsum velle voluntati dare; Hominem operanti Deo per gratiam non posse resistere; nullam omninò medicinalem Christi gratiam effectu suo carere, sed omnem efficere, ut voluntas velit & operetur; ita ut ex defectu operis possit inferri defectus gratiæ; quæ nunquam effectu careat, sed in omnibus, quibus datur infallibiliter operatur: Qui hæc, (inquam) dicit, nonne manifestè docet totum, quod hac propositione asseritur, viz. Interiori Gratiæ in statu naturæ lapsæ nunquam resistitur? *Ex his ergo locis convincitur, hanc secundam Propositionem verissimè dici in Bullâ Alexandri Septimi ex Cornelii Jansenii libro excerptam esse, & in ejus sensu damnatam. Innumeri tamen*

tamen loci alii sunt, quibus id ipsum docetur : quibus citandis supersedeo.

Tertia Propositio condemnata.

Ad merendum & demerendum in statu naturæ lapsæ non requiritur in homine libertas à necessitate ; sed sufficit libertas à Coactione.

Jansenius Tomo tertio toto libro sexto, qui est de Libero Arbitrio, ferè nihil aliud agit, quam ut probet, nullam aliam necessitatem repugnare libertati ad merendum & demerendum in statu naturæ lapsæ, præter necessitatem coactionis : speciatim tamen hac habet. Capite Sexto distinguit ex Augustini doctrinâ duplicem necessitatem. Unam vocat in ipso Titulo necessitatem coactionis ; alteram necessitatem simplicem, seu voluntariam. Voluntaria autem necessitas est illa, juxta Jansenium, cum quâ voluntas operatur licet necessariò. Coacta illa, quæ etiam repugnantibus, invitis, & nolentibus nobis fit ; ut mors, nutritio per cibos sumptos, & similia. De his verò pag. 268. col. 2. lit. D. sic ait,

Doctrina igitur Augustini est, neceffitatem illam primam *(scil. coactionis)* capitaliter repugnare voluntati ; non autem illam necessitatem, quæ simul est voluntaria ; qua scil. necesse est aliquid fieri, non repugnante sed immutabiliter volente voluntate. Mira videbitur Scholasticis ista doctrina ; & tamen in Augustini principiis est indubitata.

[*Et*

Et eodem capite pag. 269. col. 1. lit. D.

Hac autem ſubmota neceſſitate (*cogente voluntatem*) nullam aliam timet libertati voluntatis; quantumvis dicatur eſſe neceſſarium ut velimus: ubi de neceſſitate determinationis ad unum eum imprimis loqui ex multis manifeſtiſſimè liquet.

Et pag. 270. colum. 1. lit. B.

Nunc vero in Auguſtini ſenſu adſtruendo pergamus. Nam eadem illa doctrina, Quod ſola neceſſitas coactionis adimat libertatem, non neceſſitas illa ſimplex & voluntaria, ex aliis ejus locis non difficilè demonſtrari poteſt.

Et pag. 309. capite 38. quod eſt ultimum libri Sexti, col. 1. lit. C. de Antiquorum ſenſu ſic loquitur.

Nihil omninò de neceſſitate Actus voluntarii curavêrunt; ſed non obſtante immutabili neceſſitate, omnem omninò rationalem voluntatem (hoc eſt voluntatis motum) & liberam, & electivam ſui objecti poſuêrunt, ſola excluſa violentiæ coactioniſque neceſſitate.

Et prope finem paginæ 309.

Unanimiter conſtantiſſiméque docent, voluntatem hoc ipſo, quo rationalis eſt, eſſe liberam. ——Nullam Immutabilitatis, Inevitabilitatis, vel quocunque voces nomine, ſed ſolam coactionis neceſſitatem ei repugnare.

Et libro octavo de Gratiâ Chriſti Salvatoris, pag. 371. cap. 9. colum. 2. lit. D.

Juxta principia eorum (*Patrum*) nulla Gratiæ efficacia, nulla neceſſitas actibus voluntatis liberis formidanda eſt, ſed ſola vis coactionis, & neceſſitas violentiæ.

Quarta

Quarta Propositio condemnata.

Semipelagiani admittebant Gratiæ interioris necessitatem ad singulos Actus, etiam ad initium Fidei: Et in hoc erant Hæretici, quod vellent eam Gratiam talem esse, cui posset humana voluntas resistere & obtemperare.

Duas partes habet hæc Propositio. In primâ asseritur Jansenium docere, Semipelagianos, seu Massilienses, admisisse Gratiæ interioris necessitatem ad singulos actus, etiam ad initium Fidei. ——— *Hanc partem docet Jansenius Tom.* 1. *libr.* 8. *cap.* 1. *pag.* 188. *columna* 1. *lit. D. ubi de Semipelagianis sic habet.*

Solâ Christi Gratiâ & Baptismo sentiunt hominem à perditione posse liberari.

Et § sequente.

Fatentur hanc Dei Gratiam, non solum propter peccati remissionem, quæ in Baptismo datur, esse necessariam, sed imprimis ut ad incipiendum & perficiendum quodcunque opus bonum hominis lapsi infirmitas adjuvetur.

Et Capite 3. *ejusdem libri pag.* 189. *col.* 2. *lit. C.*

Cum igitur duplices Gratiæ sint, hoc est, duplicia divinæ largitatis auxilia, remota & proxima, quibus homo ad propositi divini scopum, salutem æternam, provehatur, neutra ipsi cuiquam ex judicio divino subtrahi volunt, sed omnibus esse promiscue præparata. Remota voco, quæ

gratiâ quâ iam propinquiore & actuali indigent, ut ad salutem homini prosint, ut Incarnatio, in Cruce Redemptio, Baptismus, & hujusmodi. Proxima, ipsas Gratias internas, quas dicimus actuales, quæ in ipsum voluntatis modum influunt.

Secunda pars Propositionis condemnata est, In hoc erant Hæretici, quod vellent eam Gratiam talem esse, cui posset humana voluntas resistere, vel obtemperare. Hanc autem docet in fine capitis citati; ubi hæc verba habet.

Ex quibus manifestum est, omnibus omnino Semipelagianis duo ista communia fuisse dogmata, & veluti Cardines erroris: Quod Deus generali quodam proposito, quantum in se est, vellet omnes omnino homines salvos fieri; & consequenter in omnes omninò gratiam suam indifferenti quâdam bonitate profunderet, quâ possent, si vellent, ad salutem salutisque remedia omnibus proposita pervenire.

Et capite sexto pag. 195. col. 2. lit. C.

In hoc ergo propriè Massilienſium error situs est, quòd aliquid primævæ libertatis reliquum putant; quo, sicut Adam, si voluisset, poterat perseverantèr operari bonum; ita lapsus homo saltem credere posset, si vellet: Neuter tamen sine interioris gratiæ adjutorio, cujus usus, vel abusus, relictus esset in utriusque arbitrio & potestate.

Rursum Tom. 3. lib. 3. de Gratia Christi Salvatoris, cap. 1. pag. 103. col. 2. lit. E. postquam ex aliis capitibus rejecerat omnem gratiam sufficientem, seu omnem illam, cum

qua

qua posset homo operari, si vellet, tum eandem ex hoc etiam capite his verbis rejicit.

Quia est Adjutorium, quod Massilienses ad credendum necessarium esse, atque ita sufficere statuebant, ut cum eo credere posset homo, si vellet. Qui tamen tanquam Hæretici proscripti sunt, non aliam ob causam, nisi quia tale auxilium homini sufficere putarent.

Quinta Propositio condemnata.

Semipelagianum est dicere, Christum pro omnibus omnino hominibus mortuum esse, aut Sanguinem suum fudisse.

Quod Semipelagianis tribuat Jansenius hanc assertionem, Christus pro omnibus mortuus est, seu Christus est omnium Redemptor, patet ex Libro Tertio de Gratia Christi Salvatoris, Capite 20. Quod sic incipit.

Sed aliud Argumentum pro Gratiâ sufficienti omnium proferri solet, quod Christus est Redemptor omnium, juxta illud 1. ad Tim. 2. *Qui dedit semetipsum redemptionem pro omnibus,* —— *Et paulò post* —— Respondetur, & hoc Argumentum ad nauseam usque à Pelagianis, præsertimque Massilienſibus, inculcatum fuit; ut mirum sit recentiores tanto studio trita Hæreticorum arma colligere, & obsoleta recudere.

Et paulò post rursùm de iisdem Massiliensibus, lit. D. Hæc habet.

Tanquam firmissimam Basim errori suo collocaverunt illa Scripturæ loca, quibus Deus dicitur omnes velle Salvos fieri, atque esse Redemptor omnium.

Jam vero suam sententiam Jansenius eodem capite, pag. 164. col. 1. lit. A. sic exprimit.

Nec enim juxta doctrinam Antiquorum, pro omnibus omnino Christus passus, aut mortuus est; aut pro omnibus omninò tam generaliter sanguinem suum fudit: Cum hoc potius, tanquam errorem à fide Catholicâ abhorrentem, doceant esse respuendum. Omnibus vero illis, pro quibus sanguinem suum fudit, & quatenus pro iis fudit, etiam Sufficiens Auxilium donat, quo non tolum possint, sed reipsa velint & faciant id quod ab iis volendum & faciendum esse decrevit. Nam per illa occultissimè justa, & justissimè occulta consilia sua, quibusdam hominibus dare prædestinavit Fidem, Charitatem, & in câ Perseverantiam usque in finem: (quos absolutè prædestinatos, electos, & Salvandos dicimus) aliis Charitatem sine Perseverantiâ; aliis Fidem sine Charitate. Pro primi generis hominibus, tanquam veris ovibus suis, vero populo suo, tanquàm absolutè salvando, semetipsum dedit ac tradidit; pro istorum peccatis omnibus omninò delendis, & æternâ oblivione sepeliendis Propitiatio est; pro istis in æternum vivificandis mortuus est; pro istis ab omni malo liberandis rogavit Patrem suum, non pro cæteris, qui à Fide & Charitate deficientes in iniquitate moriuntur: Pro his enim in tantum mortuus est, in tantum rogavit Patrem, in quantum temporalibus quibusdam gratiæ effectibus exornandi sunt.

Et

Et ut alia innumera loca omittam, in fine hujus Capitis 20. quod & ultimum est, & conclusio libri. pag. 165. col. 2. lit. E. sic loquitur.

Nullo modo principiis ejus (*Augustini*) consentaneum est, ut Christus Dominus, vel pro infidelium in infidelitate morientium, vel pro justorum non perseverantium æternâ salute mortuus esse, sanguinem fudisse, semetipsum redemptionem dedisse, Patrem orasse sentiatur. Scivit enim, quò quisque ab æterno prædestinatus erat. Scivit hoc decretum, neque ullius pretii oblatione mutandum esse; nec seipsum velle mutare. Ex quo factum est, ut juxta Sanctissimum Doctorem, non magis Patrem pro æternâ liberatione ipsorum, quam pro Diaboli deprecatus fuerit.

And now, Sir, I hope you will not say, that the places cannot be cited; since there is nothing said in any of the Five condemned Propositions, which is not in the Quotations I have here brought. And besides these there are innumerable other places, wherein *Jansenius* abuseth the Authority of St. *Augustin*, and under his name delivereth the same Heresies. For you know, Sir, that 'tis *Jansenius* his *Mode*, to make St. *Augustin* say, what he would have thought: wherein he hath been very injurious to that Learned Doctour and Light of the Church; whom after so many Ages he hath perverted, to make him become a Defender of Heresie. But I go on to your other Objections.

The sixth Objection.

(a) *Jansenius* in these Five Propositions teacheth nothing, but what the *Tomists* and *Dominicans* teach; But the *Tomists* are not Heretiques; Therefore the Propositions in *Jansenius* are not Hereticall. I answer, This is one of those means, by which you endeavour to evade the force of the Popes Definitions; which Pope *Alexander* in his Bull points at, when he telleth us, that *certaine perturbatours of the publique Tranquillity endeavour by subtle interpretations to elude the force of Pope* Innocents *Constitution.* For here you would either bring the Dominicans Doctrine under the same censure of Heresie, by telling us, they teach the same with *Jansenius*; or else shelter your selves under their shadow, by telling us, the Dominicans are good Catholiques: and therefore you, who teach nothing but what they teach, are also good Catholiques. But I suppose, the Dominicans will not be much troubled at you and *Jansenius* for this. For since *Jansenius* saith, (though falsly) that St. *Augustin* teacheth these Propositions, 'tis not to be wondred, that he abuseth the Dominicans as much, as he doth so great a Doctour of the Church; and the other Saints and Fathers, of whom he either telleth us, that they were in an errour, or else that they taught his opinions. Nor was *Jansenius* the first that used this way of discourse. The Calvinists carried the Lanthorn before him; who attribute to St. *Augustin* all their

(a) *Letter 17. pag. 305.*

their Errours in this matter; and cite the Dominicans for their opinions, as may be seen particularly in *Prideaux* his *Decem Lectiones*; in which he useth the same Arguments, which *Fansenius* afterward used, so fully, that I believe there is scarce an Argument, which *Fansenius* hath in all his Tomes to prove any of the Five Propositions, or to confute the contrary Arguments, which may not be found in *Prideaux*. In particular he groundeth his opinion upon St. *Augustin*, and proveth it by the *Tomists*, and namely by *Alvarez*, as may be seen in his Second and Fourth *Lections*, and in all the first six generally: where he often (as *Fansenius* also doth) attributes to the Jesuits Semipelagianisme, and would make the Dominicans defenders of rigid Calvinisme.

To the Argument then I answer, that the *Major* is false. The *Tomists* Doctrine is very different from *Fansenius* his Doctrine, as it is from *Calvins*. I could easily prove this: But the *Tomists*, as they have vertue enough to keep themselves within the Church, so they have learning enough to defend their own Doctrine. In the mean time it is enough to say, that never any *Tomist* advanced the Five Propositions of *Fansenius*, or any of them, in his sense; and that *Fansenius* himself impugneth the *Tomists*. And as to the Argument of this Objection, it is a great deal better to put it thus. The *Tomists* Doctrine is Catholique, as all allow: But the Five Propositions are not Catholique, as the Church believeth: Therefore the *Tomists* do not teach the same with *Fansenius* his five Propositions.

This

This discourse you snarle at; yet it is a great deal better then yours. For your discourse erreth in the first Principle of all Discourse; which is to argue *à notioribus ad minus nota*, from the things that are more known, to those that are lesse known. Whereas you do quite contrary; and out of the lesse known and lesse certain you would overthrow the more known and more certain. You would overthrow the plain sense of the Bull by the Dominicans opinion. Now that the Dominicans opinion is as you say, is a thing lesse known and lesse certain, then the Definition of the Bull; for two Reasons. First, because the *Tomists* or Dominicans (who can give the best account of their own Doctrine) absolutely deny, that they hold as you say, that is, with *Jansenius*; and tell us, that you and the Calvinists falsly impose on them that which they never taught. Secondly, because that if really the Dominicans (which is not so) should teach the Five Propositions, as *Jansenius* doth, it is certain and known to all Catholiques, that more credit is to be given to the Definitions of the Pope, then to any Sentiments of any particular School, either Jesuits, or Dominicans, or Scotists, as every one of them will, and do allow: And so, if it were granted, that the Dominicans held the Five Propositions, yet that were a lesse certainty, then what the Popes Definition gives. So that, to repeat the Syllogisme once more, we may and must, justly and reasonably, invert your Syllogisme, and say, The Doctrine of the Dominicans, or *Tomists*, is Catholique: But the Propositions of *Jansenius* are not Catholique;

lique: Therefore the Dominicans do not teach the Propoſitions of *Janſenius*.

The Seventh Objection.

Father *Annat* ſaith, That *Janſenius* is juſtly condemned, becauſe he holdeth *Calvins* way concerning Efficacious Grace: But he doth not hold *Calvins* way, as is proved by many Sentences, wherein he condemneth *Calvin*: Therefore *Janſenius* is not juſtly condemned. This is another of your ſubtle evaſions, to elude the Bull. To this I anſwer, That I am of Father *Annats* opinion, that there is no difference between *Janſenius* and *Calvin*, as I conceive it may eaſily be proved. But whether Father *Annat* and I judge right or no, it importeth not. For though it were proved, That *Janſenius* and *Calvin* held the Doctrine of Efficacious Grace in a very different manner, yet it doth not follow, that the Pope hath not juſtly condemned *Janſenius*. All that followeth is, That Father *Annat* and I are out in our opinion; which will not prejudice the Church at all. The Definitions of the Bull are clear, and cannot be everted by my opinion, or Father *Annats*, or any bodies; they containing a greater certainty, then any private mans, or any particular Schools Opinion, as I ſaid to the Sixth Objection. And *Calvin* is condemned on another account, and was ſo, long before *Janſenius* was.

Now as to your defence, wherein you heap up Sentences of *Janſenius* againſt *Calvin*, I muſt tell you firſt, That you, that quarrell

rell so much at others for not citing the Page of *Jansenius*, ought to have cited the page; especially you being guilty of perpetuall forgery and falsification in your Citations. Secondly allowing (which is not granted) that the places are very truly cited, what followeth? Onely this, that *Jansenius* teacheth Contradictions. For in the places I have cited, he clearly teacheth all that is in the Five Propositions; and in the places that you cite he teacheth the contrary: so the conclusion must be, that he teacheth both against the Church and against himself, and contradicteth both the principles of Faith, and his own Doctrine to boot. Which I have no difficulty to grant. And this Answer satisfieth also those things, which you bring to clear your self from Jansenisme; by shewing, that you have said many things contrary to the Five condemned Propositions: For though that be true, yet it is also true, that you maintain *Jansenius*, and say, the Five Propositions are not Hereticall in his sense, which is enough to make you deserve the name of Jansenist.

The Eighth Objection.

The Commissary of the Holy Office, one of the chiefest Examiners, * saith, the Five Propositions could not be censured in the sense of any Author: Therefore they are not condemned in the sense of *Jansenius*.

I answer first, that this Objection (were all true that is assumed) is extreamly frivolous. For what?

* *Letter* 18. *pag.* 342.

what? Two Popes say in their Bulls, that the Propositions are taken out of *Jansenius*, and condemned in his sense; and one of the Thirteen Examiners (as you make him to speak) thought, before the Bull was out, that the Five Propositions could not be censured in *Jansenius* his sense, or in the sense of any other Authour, because he conceived them to be presented to the Examiners not as the Propositions of any Authour. Who are we to believe? The two Popes that have effectively censured the Propositions in *Jansenius*? Or one Examiner, who if ever he thought as you relate, hath now doubtlesse changed his Opinion? Every Childe will tell you, that one Examiners opinion cannot prevail against the Popes Definition, in what matter soever, much lesse in this. Secondly I answer, that this citation (for you are alwayes unfortunate in your citations) is taken out of a condemned Apocryphall Paper, which hath no credit, and ought not to be cited. This I say upon the best Authority on earth, that is, his Holiness's Decree of the Sixth of September 1657. where he saith, *Because there are spread abroad some Papers printed in the year 1657. with this Title.* Tredecim Theologorum ad examinandas Quinque Propositiones ab Innocentio X. selectorum suffragia, seu (ut apellant) vota, summo Pontifici scripto tradita, *his Holinesse doth by this present Decree forbid them, and doth declare and decree that no credit is to be given to them, as being Apocryphall, and that they ought not to be cited by any man.* So you see how little credit your relation has; and you may gueſſe, how little wit

wit he hath, that turned your Letters into Latin, who would have the Reader, upon his bare authority, to believe, that those papers are Authentic all, though the Pope decree the contrary.

The Ninth Objection.

There are three principles of * Knowledge, Faith, Reason, and Sense; each have their several objects, of which they are to be Judges; and each object is to be reduced to its own principle as true judge; matters supernaturall to Faith; matters of Discourse to Reason; and matters of Fact to Sense. But whether the Propositions be in *Jansenius* is matter of Fact: Therefore the Senses are to be judges of it. I answer, That if you will call this *matter of Fact*, and will have the eyes Judges whether the Propositions be in *Jansenius*, read the places which I have quoted, and there you will finde the Propositions. But as to your whole discourse of this Ninth Objection, I must tell you, 'tis a very ridiculous and erroneous discourse. What, Sir; must your understanding censure all the objects of Reason, so that you must not submit to any authority, either Humane or Divine? Absurd! Must your Senses be judges of all the objects, which contain matter of Fact; so that neither Reason, nor Revelation, nor the Word of God, can contradict it? Fooliſh. My eyes report, that a ſtick put half in the water is broken, or bent at the *Superficies* of the water: may not Reason correct this errour of my senses? Faith teacheth

* *Letter* 18. *pag.* 347.

teacheth many things, that Reason cannot reach unto, though the object be not supernaturall; must not Reason yield to Faith, because the matter is an object within the extent of Reason? For example to have a soul is a *thing* (to use your own words, pag. 347. lin. 6, 7.) *naturall and intelligible*, of all which things you say reason is to be judge. Now suppose some one could not judge by any reason that occurreth to him, that he hath a soul; must that man never believe that men have souls? Again to judge of the presence of a Body is an object of Sense: I say there's fire, because I either see it, or feel it. I say there's a man that speaks, because I hear him. I say this is bread, because I taste it. And yet, Sir, how far our Senses are out sometimes, is evident in the Blessed Sacrament of the Altar; where all Catholiques believe, (as you professe you do also) that there is no Bread after the Consecration, though the Sight, the Taste, the Feeling, carry us to judge that there is Bread, as well after as before Consecration.

Truly, Sir, when I reflect upon your bringing this Argument, to prove that which you often say, (as Let. 17. pag. 298, and Let. 18. pag. 351. and in many other places) *That there are no Heretiques in the Church, and that the Church is without Heresie*, I cannot but take great compassion of your blindeness. I see you take for an argument *that there is no Heresie*, that very thing, which is the originall Source and Cause of all Heresie. You would have every ones reason judge of all the objects of reason; and sense of all the objects of sense: and so you sweep away

all submission, all respect to authority, all captivating the understanding in obedience to Faith: and by this very means you put an answer into every Hereticques mouth to maintain his perversity with. If the Antitrinitarians deny the Blessed Trinity, they tell you, 'tis against reason. If the Anabaptist refuse to baptize his Childe, he telleth you, 'tis against reason. If the Quaker refuse a civill respect (as to put off his hat) to any body, he telleth you, 'tis against reason. If the Protestant refuse to believe the reall Presence, he telleth you, 'tis against reason, and his sense dictates to him the contrary. Now if you urge Scripture against these men, they will answer with your own words, in which you abuse the authority of St. *Thomas* and St. *Augustin*, pag. 347. in fine, *When the Scripture presents us with some passage, whereof the literall sence is contrary to what the senses and reason judge of it with certainty, we must not endeavour to weaken the testimony of these* (that is of our senses and reason) *to submit them to that apparent sence of Scripture: but we must interpret Scripture, and finde out some other sence thereof.* And if you urge the Authority of the Church, they will all finde some matter of Fact to elude the Popes Bulls, and the Decrees of Councells, and it will be impossible to finde any Decree of Councell, or Pope, to which hath not as much of matter of Fact, as the condemnation of *Jansenius* hath: since the very Decrees of Councells and Popes may be called in question on this account, that it is matter of Fact, whether the Decree be truly the Decree of

the

the Councell, or Popes, or no. Thus do you put a weapon into every mad mans hand; and if any man will fancy himself to have certain reason to say, as *James Naylour* did, that he hath the Spirit of Christ, or is a second Christ, you will maintain, that such a man is not to submit his certain reason to any body. And so instead of making it good, *That there are no Heretiques in the Church*, you maintain the ground of all Heresie, and take away the Source of all Unity in Faith; which is submission to the Church.

The Tenth Objection.

Those of *Port-Royall*, that is the Jansenists, condemn the Propositions, which the Pope condemneth; they maintain nothing against him, or the Church. Therefore they are not Heretiques.

This is the main subject of the little Letter, which is put between the Seventeenth and Eighteenth, and in a manner all the reason of it; for all is a deducing of this in the example of the Arians, Nestorians, Eutychians; Monothelites, Lutherans, Calvinists, &c. who were therefore condemned, because they held Propositions which the Church condemned, and confessed they held them; which the Jansenists deny. But I answer, That the Jansenists do not condemn the Propositions, which the Pope condemns, nor maintain what he maintains. Pope *Alexander* in his Bull saith, *We define and declare, that the Five Propositions are taken out*

of Jansenius his Book, and condemned in the sense intended by Jansenius; and we do again condemn them as such; and we condemn the Book of Jansenius. The Jansenists, or those of *Port-Royall*, say, the Five Propositions are not in *Jansenius*, nor condemned in *Jansenius* his Sense; that the Book of *Jansenius* is not condemned, and containeth not Heresie. What can be more opposite to the Popes Definition?

Now what you reply, That this is not matter of Faith, to know whether the Propositions be *Jansenius's*, or no, I have already answered you in the Second and Third Objection. Again for what you say, pag. 321. *That if any one that hath eyes to read, hath not met with the Propositions in* Jansenius, *he may safely say I have not read them there, and shall not for that be called an Heretique.* I answer, That he may say so without Heresie; for perhaps he understood not, or marke not what he read, or read not all *Jansenius*: and meerly to say, I have not found the Propositions in *Jansenius*, is not to be an Heretique. But to say *they are not there*, * (as you do) and to maintain, That the Doctrine of the Book is good and wholesome Doctrine, and not condemned, that is to be a Jansenist, and to defend Hereticall Propositions. The sequell will shew the Truth of what I say, and declare the aim of these turbulent spirits. They do not say, we have read the Book, and cannot finde the Propositions there, for to make the world believe that they are Dunces, or cannot understand Latine; for it were not for their purpose to be thought

* *Pag.* 300.

thought simple fools: But they say so, That the world upon their credit may judge that the Five Propositions are not there; or (which is equivalent) that the Doctrine which is there, is good Doctrine, and not condemnend. And so by saying this, they do really approve the Doctrine and Authority of the Book, and condemn the Church for falsely censuring a good Book. Nor is this to guesse at their intentions, as the Authour of the Provinciall Letters saith (Let. 17. pag. 301.) For it is evident, that no man would tell us, as he doth, *That above Sixty Persons, all Doctours, have read the Book, and cannot finde the Five Propositions there*, for any other reason then to make the world think that they are not there, and that there is nothing condemned in his Book.

Now as he could not be esteemed a Christian as to his belief, who having the repute of a Doctour should say, I have read over all the Alcoran, and finde nothing in it against reason, and which may not well be believed: so he cannot be esteemed a Catholique, who after the Authority of the Popes Bull, the Synod of *France*, and the whole Church, should say, I have read over all *Jansenius* his Book, and finde no Hereticall Propositions there. Certainly it were no rash judgement, to thinke that man no Romane Catholique, who should say, I have read all *Luthers* Works, and all *Calvins* too, and finde not any thing there, which is not Orthodox; since the Romane Church hath condemned those Books. And so also it cannot be deemed a rash judgement to think him no Catholique, who saith as much

much of *Jansenius*. For the Doctrine of the five Propositions is as plainly laid down in *Jansenius*, as any thing contrary to the Catholique Faith is in *Luther* or *Calvin*, or any Heretique.

And this, Sir, as it confuteth your reason, so I hope 'twill take away the wonder, you express so largely in the beginning of your Letter, at seeing those of *Port-Royal* called Heretiques; who, as you say, admit the Propositions condemned in the Bull. For if they allow the Bull, and condemn the five Propositions condemned in the Bull, they also maintain *Jansenius*, and defend the five Propositions in his Book; which they will have to be all good and Catholique. And in so doing they shew themselves to be manifest Heretiques, by really maintaining that which they verbally deny; or if you will have it in other terms, by granting the five Propositions to be Heretical in the Bull, and defending them to be Catholique in *Jansenius*, though they be the same in both places, as is evident to all that can read, by confronting the places: and to all that cannot read, by the publique Authority of the Church. Whereas on the contrary no man denyeth the Propositions to be in *Jansenius*, that deserveth any credit. For that the Author of the Provincial Letters telleth us, there are above sixty Doctours, who have read *Jansenius* and finde them not there, signifieth nothing: that Authour being a man that dareth not shew his face; a man convinced of notorious Impostures and falsifications; a man that advanceth so many things against reason, that he seemeth to have lost his wits, or drowned them in passion. And

yet

yet this very man, who brings this to excuse himself from Heresie, dareth not name one of those Sixty Persons; which maketh all men justly suspect, either that there are no such persons to be found, or else that they are not responsible men, since they dare not own, what he assureth, that they say. So that me-thinks this Argument of Sixty Persons which he bringeth, is just as if a man convinced before a Judge, by a number of sufficient legal Witnesses, of stealing a Horse, should answer for himself, that above sixty persons, whereof he will produce never a one, could swear, that they never knew him to be a Thief, though they have known him all his life time: which would never save that man from the Gallowes.

And so, Sir, all the Arguments, by which you in the Seventeenth and Eighteenth Letter, and your Friend in the Little Letter, which lyeth between these two, endeavour to prove, that the Jansenists ought not to be called Heretiques, are fully confuted: and it is made clear, that never a reason you alledge, excuseth the Jansenists, not onely from Schisme, (which your friend *pag.* 321. alloweth that they deserve) but from the title of Heretique: since they maintain in *Jansenius* those Propositions, which the Pope and the universall Church tell us, are Hereticall in *Jansenius*.

Now, as I promised, I will say a word or two to your Stories; whereby you would prove, that Popes and Councels may erre in matter of Fact. The first thing then that I say to all your Stories and passages of Fathers and Divines, by which

you

you would prove, that Popes and Councels may erre, is, that they need no Answers at all. This is evident, because they are all brought to prove that which is not in question betwixt you and your Adversaries. It is granted to you, that a Catholique may hold, that a Pope or Councel may erre in matter of Fact; for example, that a Pope may upon a false Information esteem a man unjust, Simoniacall, or Hereticall, who is not so. It was therefore to no purpose for you to prove this with many Stories and Allegations; for it made nothing to your business. But, Sir, that which you were to have proved was, that they (the Popes and Synod) have erred in this matter of condemning *Jansenius*. But this is so impossible to do, that you never go about it, save onely by saying, that the Jesuits procured the Bull: which how fond a toy it is, I shewed in the beginning of this Letter, where I answered what you say against the Jesuits. This is the first thing I had to say concerning your Stories.

The second thing is, that your alledging these stories, as you do, maketh me much suspect that which you would so fain hide; that is, that you are an Heretique. What dutifull subject would rip up the faults, or disgraces, of his Sovereigns predecessours, when he were not forced upon it? or what Catholique would make it his business, to divulge the errours committed by Bishops and Popes, when it made nothing to the aim of his discourse? *Constantine* is commended for saying, that if he saw a Priest commit Fornication, he would cover him with his own robes, to hide that crime from all the world. But you tell us *pag.* 308.

308. *That you think fit to accustome us to the contrarieties, which happen in the Church in matter of Fact, and give us instances of one Father of the Church against another, of a Pope against a Pope, and of a Councel against a Councel.* What Catholique, I pray, ever thought this fit? or what good can this produce? what could the sequel be, (were you a man of any credit in your stories) but that the people by this means should be lead by the hand, as it were, to contemne the Authority of Fathers, of Councels, of Popes, and of the whole Church? When I read your first Letters, I imagined you had some spleen against the Jesuits; but now I see your malice is against the Church. You load the Jesuits with calumnies, that it may be thought, that men of such wicked practices, as you describe them, might easily be believed to have wronged *Jansenius* by false accusations. And you set out many Histories of the Errours of Popes and Councels, that it might as easily be believed, that the Pope and Synod of *France* have erred, in condemning *Jansenius* upon the Jesuits false information. And so you leave nothing certain in the Church, nothing to be obeyed; for what is certain? what is to be submitted unto, if not the Decrees of Popes and Councels? But I desire the Reader to take notice, that as you have done in the Jesuits Books, so in the Histories of the Popes and Councels which you mention, you have falsified and misapplied many things, and given for certain, that which the best Authors have delivered as very dubious and suspected; as may be seen

seen in *Baronius*, *Bellarmin*, and others; where is set down a clear answer to every one of these stories. But you did not think fit to set down the Answers; it was enough for you to bring the Objections, so to undermine, as much as you could, the Authority of the Church, by making the world think, Fathers were against Fathers, Popes against Popes, Councells against Councells: which never was in any matter, which brings any consequence to destroy the union of Faith, and submission to the Church, which is that you would overthrow. It would be too long a businesse to refute every particular story. I content my self then to tell the Reader, That 'tis you that tell these stories, that is, one, who for his perpetuall Imposture deserves no credit all. And that *Baronius*, and *Bellarmin*, and many Learned Controvertists beside, have solved all the difficulties which occurre in these passages: all which have been objected by many Adversaries of the Catholique Church with more vigour, then this Pedant objects them with.

The last thing then which you say, and with which I conclude, is, That you tell us in the end of your Eighteenth Letter, That Jesuits wrong the memory of a Bishop, that died in the Communion of the Catholique Church, and make a great noise about a matter of no concern. Your piety to *Jansenius* his memory is but meer Hypocrisie. You would have him judged a Saint, though it were with censuring *Pope Innocent*, and *Pope Urban*, and *Pope Alexander*, and the whole

whole Synod of *France*, who are not excusables if *Jansenius* his Book be Catholique. But you care not, that all the Popes and Bishops of the Church be thought never so wicked, so *Jansenius* passe but for a Saint: You care not how impious you be against all both living and dead, so you be but pious towards *Jansenius*, because of your affection to his Heresie.

And how can you call this a matter of small importance, for which you make so great a noise, and which evidently is such, that the whole Church is concerned in it? If what you say be true, the whole Church is in an errour, for falsely condemning *Jansenius*. If your Arguments be good, there must be no power in the Church to condemn any Heretique; for never any was, or can be, more clearly and legally condemned, then *Jansenius* his Book. If you might have your will, the Church should lose all Authority in defining matters of Faith, because you will in all cases, as well as this of *Jansenius*, finde matter of Fact, whersoever any words written or spoken do intervene; which shall serve you to cast a mist before the eyes of ignorant people to delude them, and winde them into an errour against Faith. The question is not betwixt the Jesuits of *France*, and an idle Libeller, whom they might easily contemne, but it is betwixt the Church of Christ and Heresie. If the Jesuites appear in this quarrell, they do their duty, and oblige all Catholiques, whose common cause they defend, in a matter,

ter, where (though you slight it) the Authority of the Church is at stake, and would be overthrown, if the Jansenists of *Port-Royall* could prevail. But he that secured his Church from *the Gates of Hell*, will secure it from *Port-Royall*. *Portæ inferi non prævalebunt.*

The

The Concluſion of the WORK, concerning thoſe things which are not anſwer'd; and concerning the *Additionalls*, which deſerve no Anſwer.

Reader,

BY peruſing the precedent Work you will ſee, That the Authour of the Provinciall Letters remaines ſtill under the ſame cenſure of a Slaunderer, Falſifier, and Janſeniſt; That in all theſe Letters he hath not made good ſo much as one of the Twenty Nine Impoſtures laid to his charge: That he undertook a defence of Four or Five of them, but ſucceeded ſo ill, that he durſt not adventure on the reſt. Out of this I conceive every rationall man will conclude, That (as hath often been inculcated in this Work) he ought not to be believed in any thing. And conſequently, That the Reader ought at leaſt to ſuſpend his Judgement, and not give his Verdict

against any Authour of the Society, or others, upon this mans Test story, till he hath viewed the Books. For none can justly be esteemed criminall, because an arrant Liar giveth him out for such.

This then is desired of all, That before they passe their censure, if they be able, they will be pleased to hear both Sides; and when they have read what this man objects, then view the Authours in their own Works: which as it seemeth but a reasonable request, so I am confident, it is enough to clear all the Casuists and Doctours, whom this man slandereth. It was thus a Lawyer of our Nation not long since did. For having read the Provinciall Letters, he, who knew it was not a legall nor rationall way to judge before both Sides were heard, took some pains to turn to the Authours that were taxed. And he was soon satisfied. For having looked on three or four Citations, and found them all false, he gave no more credit to the Provinciall Letters, but esteemed all of no credit; and cited a Maxime of the Law, *That he that is once convinced a Lyar, ought never to be believed.* In this manner I appeal to all the men of *England*, that have ability enough to understand the Authours, and desire them to be Judges, provided onely they will be pleased to read the Authours in their own Works. And as for those, who for want of Abilities cannot look into Books of Divinity, I entreat them, that they will be pleased to ask that Question, which the Roman Orator did in a defence of his, *Quis quem accusat? Who accuseth whom?* The Author of the Pro-

vin-

vinciall Letters accuſeth the Fathers of the Society of Jeſus, and with them all the Schools of Divinity. Whom are we to believe? It is evident, that one ſingle man ought not to bear down all the world: And more evident, that an ignorant man ought not to cenſure a number of Learned Divines: And moſt evident, that no man in reaſon can conceive a prejudice againſt the Doctrine of many great Divines, to whom the world hath for many years given publique applauſe for Learning and Vertue, upon the report of an infamous Libell, condemn'd of ignorance by learned men; forbid as ſcandalous to be read, by him whom the Authour acknowledges his lawfull Judge, (I mean by the Pope) and commanded to be burnt, and in effect burnt by the Hang-man; as the Provinciall Letters were, at leaſt Seventeen of them, (for the Eighteenth was not then come out) at *Aix* in *Provence* by the Authority of Parliament, in the year 1657. and month of February.

All this maketh it clear, that thoſe who cannot examine the paſſages, and confront what the Authour of the Provinciall Letters ſaith, with what the Authours, whom he ſlandereth, teach in their Works, ought rather to ſtand for the Torrent of Divines, and judge with the judgement of the whole Chriſtian world, againſt an infamous Libeller; then ſiding with a Libeller to oppoſe ſo many and learned Divines. So this ſhort Queſtion, *Quis quem accuſat?* This little reflexion will be a ſecure ground for thoſe to go on, who cannot judge of the Authours in their own Books: and the want of this ſo eaſie reflexi-

on hath made ſome run into ſtrange judgement, and draw ſuch conſequences, that I ſhould be aſhamed to tell, did not the deſire I have to prevent the like, oblige me to it. I will tell you then two paſſages, which I have from perſons that I eſteem credible.

There was not very long ſince one, who ſeeing the multiplicity of Religions, that ſwarm daily in *England*, was reſolved at length to embrace the Catholique Faith. But unfortunately it happpened, that the perſon, before the day was come of being Reconciled, light on the Book of the Provinciall Letters; and having read it, reſolved never to become Catholique: and in effect quitted all former good thoughts, upon this Enthymeme, If the Doctours of the Catholique Church teach ſuch horrid Maximes, what good can I there expect for my ſoul?

Had this poor creature but once asked the Queſtion, *Quis quem accuſat? Who accuſeth whom?* It would have been eaſie to diſcover, that good thoughts were not on ſo ſlight authority to be laid aſide; that a number of learned men were not to be condemned on the verdict of an infamous Libeller; that it was eaſie for a ſlaunderer to belye all the learned men in the world; but that they were not therefore to be eſteemed the worſe; otherwiſe we muſt never embrace any Religion; for there is none, which ſome have not made invectives againſt, and endeavoured to diſgrace: and we muſt renounce all Communities; there being none ſo holy, which the envy of ſome or other hath not railed at, and defamed.

This

This is the first passage. The second was of a sadder consequence then this. One there is in the World, who beareth the name of a Divine, who asseverred that one might take the Oath of Abjuration, though (as he allowed it to be) against his Conscience; and in effect made some take it. His reason was this, The Authour of the Provincial Letters, saith he, telleth us, Let. 5. that *the Jesuits in China permit the Christians to commit Idolatry by a subtil invention, viz. that of enjoyning them to hide under their clothes an Image of Jesus Christ, to which they teach them by a mentall reservation to direct those publique Adorations, which they render to the Idol Cachim-Choam, and their Kaum-Fucum:* since therefore that the Jesuits permit Idolatry in *China*, we may permit (saith this unworthy Divine) the Oath of Abjuration here in *England*. Did ever man hear such a senslesse discourse? If the Jesuits do permit Idolatry in *China*, they ought to be punished most severely; but no man ought to inferre, that because the Jesuits commit (as this story would have it) a most hainous crime in *China*, therefore we may commit as horrid sins here. But he that seduced those Venal Souls, who were so base minded, that they would sell their Faith, their Religion, their hope of Eternity, their God and All for a little pelf ought to have reflected on the Question I put; *Quis quem accusat? Who accuseth whom?* An infamous Libeller, that dares not own his name; a Jansenist, that denieth that Christ dyed for all men; a man, whose Works are infamous, and were burnt by the Hang-man assoon as they came out;

this man, I say, accuseth the Jesuits; and those Jesuits, who contemning all the contents which friends and countrey can afford them, for to preach the Gospel in the utmost bounds of the earth, undertake an Apostolicall life, and are (as Authentique stories from thence relate) seconded by the assistance of God, who blesseth their labours with plentifull Conversions of whole Nations, that seeing the Signs and Prodigies, wherewith God confirmeth their words, willingly embrace the sweet Yoke of Christ, and lead a life of admirable sanctity. Is it credible, that such men should embrace so many labours by Sea and Land, and endure such hardship in unknowne Countries, for to crown their works with teaching, or allowing Idolatry? Certainly it is not. Much lesse can it be thought credible upon the report of such a Knight-errant as this Letter-writer is. The very reflecting on the person that accuseth and persons accused, maketh the matter clear, that I need not say any thing to refute this Fable. Although for the Readers greater satisfaction I tell him, that Father *Alvarez Semedo* and Father *Alexander de Rhodes*, who lived in *China* (where this Idolatry is reported to be allowed) above twenty years, when they came from thence, averred, that there never had been any such thing allowed, or done, in *China*. But you will say, that the Author of the Provinciall Letters citeth for his relation diverse Authorities. Answer, that it is he that citeth them; and that's enough to let you know, the Citations have no credit at all.

But to return to the consequence, which this wicked

wicked Divine, and that other unfortunate perſon made, I muſt needs by this occaſion warn all, that no conſequences can be drawn out of the Maximes, which in theſe Provincial Letters are attributed to the Jeſuits. For if to build on Sand be ill; to build on a Lye is far worſe. And although in this Anſwer all is not refuted, yet I aſſure the Reader, that there is nothing in all the Provinciall Letters, which has any more credit then what is refuted: all is but a fabulous Dream, all a falſe Slaunder, and the whole Book of the Provinciall Letters nothing elſe but a Pacquet of lies. It would require a very long work to run through all the Objections made in the Provinciall Letters, and would prove tedious to the Reader, to load him with a long volume, whilſt he may juſtly be ſatisfied with what is here preſented. Yet if hereafter I finde it neceſſary to anſwer every particular, I will do it, and undertake to make good all the *Morall* of the Society calumniated in the Provinciall Letters, according to thoſe four conditions which I put in the Preface to the Impoſtures.

Now therefore there remains nothing elſe, but to anſwer the Additionalls of the Second Engliſh Edition. But looking on them, I finde them to be of ſuch a nature, that they need no anſwer. I ſhall therefore ſhew you, why they need no anſwer, and do no more.

The firſt thing added in the Second Edition is called *the Jeſuites Creed*; ſo childiſh a Foppery, that though it ſeemeth there was a man in the world ſo fooliſh as to print it in Engliſh, yet I preſume there is no body in *England* ſo fooliſh,

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as to believe that ever any man taught it; nor any man of so weak a judgement, that will think it needs an answer. All I will say is, that it is a very fit Frontispice for so fabulous a Work, as the Provinciall Letters.

The next thing is the Picture of St. *Ignatius* amidst four other Jesuits at the beginning of the Letters, with ignominious Inscriptions; and at the end a headlesse discourse of St *Ignatius*, and the Society founded by him; all which (inasmuch as it is against St. *Ignatius*) being Blasphemous, (for it is Blasphemy to speak disrespectfully either of God or his Saints) I suppose no Catholique will expect an answer to it: And no Protestant will judge that it was fit for a Catholique (who professeth a Reverence to Saints) to deride the Saints. But the Authour of the Provinciall Letters having writ contumeliously of the Church Militant, there remained nothing to be added, but to mock at the Saints in Heaven, and to sport with the Church Triumphant. Yet neither are excused; both may justly fear that which *Tobias*, speaking of *Hierusalem*, a figure of the Church, saith, chap. 13. ver. 16. *Maledicti erunt, qui contempserint te; & condemnati erunt omnes, qui blasphemaverint te.*

After those Blasphemies there follow severall Pieces, made (or said to be made) by the *Curez* in divers places of *France*, to which I will come presently, when I have said a word to the other Trifles packed up in the Additionalls.

In the page 70. to page 86. there's a great deal adoe made against *Caramuell*, who being of the

the Holy Order of St. *Bernard*, it belongeth not to the Jesuites to answer for his Doctrine: nor would any but a Mysterious Fool have packt his Doctrine into the Mystery of Jesuitisme. But I understand, he that printed this Book wanted not onely Grace, (which 'tis evident he did) but (which he was much more sensible of) money; and hoped to gain by the bulk of his Book, and so thrust in every thing to make so many more Sheets. And I suppose he is resolved, so long as this way will yield him money, to trade in Mysteries. We have seen a second part of *the Mystery of Jesuitisme*; and we are to expect a third, and a fourth, so long as there is hope of gain, the true Source of these Works, and the Mystery of all these Mysteries.

But to return, if any man have just reason to reply against *Caramuells* Doctrine, I am informed, that he is still living, and now an *Archbishop*, and will easily be able to answer for himself; provided, that the Objections made against his Doctrine be put in Latin; for he will not study in English to answer a Libell: But if he should chance to die, his Order will out-live all these Calumniatours, and be able to defend it self, when the *Adversary* is such, that he deserveth an answer, which this man doth not.

Page 87. there are opinions of *Mascarenhas* and *Escobar*, both Jesuites: to which I need return no answer, because the Persons (as I am told) are living, and will (if need be) answer for themselves. In the mean time I must tell the Reader, that both *Mascarenhas* and *Escobar* are undoubtedly wronged, by him that hath extract-

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ed the Opinions much after the same *Mode* that the Provinciall Letters do: But if it happen, that either *Masearenhas* or *Escobar* be truly proved to teach some things condemnable, that doth not excuse the Authour of the Provinciall Letters from being (as is proved) a manifest Impostour: and so it is but an impertinent appendix to his Work.

Now if upon another score, then that of verifying the Provinciall Letters, any man will form an accusation against *Masearenhas*, or *Escobar*, or any other Jesuite, I desire him to have a care of three things. The first is to speak without Spleen. The second is to speak with Truth, and to cite right, according to the Authors plain meaning. The third is to bring some reason, or authority, why they mislike their Doctrine. This is a rationall way, and which will deserve an answer. But to cite by halves, and snarle now at this, now at that, and rove without fear or wit, from place to place, and from Authour to Authour, as it may serve to make sport in Tippling-houses, so it will never deserve a reply in Schools.

Page 100. we have a Letter of *James Boonen* Archbishop of *Mechelin*, an annex of Seventeen Cases, and the judgement of the Faculty of *Lovain* concerning those Seventeen Cases. To all which the first Paragraph of the aforesaid Archbishops Letter giveth a very full answer. Where it is shewed, that the Archbishop was checked from the congregation of Cardinalls at *Rome*, and commanded not to forbid the Jesuites hearing of Confessions, which he would have done,

done, and with some did do, by refusing them approbation. Furthermore he was commanded from *Rome*, that if he met with any thing, that he might be troubled at in approving the Fathers of the Society in order to hear Confessions, he should within three moneths signifie the just cause to the Congregation of Cardinals at *Rome*; and if he should neglect to give satisfaction, that then some other Bishop should be impowered to examine and approve them. All this is in the very first Paragraph; which when I read, I could not but wonder, to see how blinde Passion had made the Author of the Additionals, who could not see, that by producing this Letter, he made a Defence of the Jesuits, whose reputation he would wound. *Sagittæ parvulorum factæ sunt plagæ eorum.* He telleth us, that the Archbishop of *Machelin* opposed the Casuists of the Society: here he flings his dart at the Jesuits. But withall he telleth us, That the Cardinalls checked the Archbishop, and commanded him to desist, under pain of impowering another to execute his office in his own Diocesse: Here he wounds himself, and brings a great commendation for the Society, whose proceeding the Congregation of Cardinalls (who issue not out their Decrees without his Holinesse advice) doth here maintain against that Bishop. Yet I do not say this to allow or disallow those Seventeen Propositions.

One thing I must adde, that this Archbishops being against the Jesuits is no disparagement to their Doctrine. He was a maintainer of Jansenisme, and for that suspended *ab officio & ingressu*

gressu Ecclesiæ, and at length threatned with Excommunication for refusing to submit to the Pope and receive his Bulls against *Jansenius*. Yet at length he repented, and was reconciled to the Church. But if he had such animosity against the Jesuits Doctrine, his successour, who now is Archbishop of *Machelin* and a worthy Prelate, hath testified his opinion to the contrary, by his approbation given to the Answers of the Provinciall Letters, which are translated in this Book, as may be seen in the end of a Book intituled, *Responces aux Lettres Provinciales publiees par le Secretaire du Port-Royall*, printed at *Liege*, 1657.

The last piece of these Additionalls is a Catalogue of all the names of the Casuists cited in the Provinciall Letters and Additionals. A man would think, that in a catalogue of Names there should not be any thing to be reprehended: yet that this piece might be suitable to the rest of the Book, the Authour hath found a way to declare either his grosse ignorance, or malice, in putting diverse Authors as Jesuits, whom all the world know, not to be such. For example *Basilius Pontius* is writ in great Letters, as one whose Cases this Additioner judgeth specially criminall, and that all may redound on the Jesuits, he is in this catalogue called a Jesuit: yet *Basilius Pontius* is known to be of Saint *Augustins* Order. *Sancius* is also called a Jesuit, who was a Secular Priest. *Angelus* is also reckoned a Jesuit, though he were a *Franciscan* Frier: and *Navarre* is by no little mystery become a Jesuit in this Catalogue; and very ignorantly under one name are

are confounded two very eminent men. For there is *Martinus Aſpilcueta Navarrus*, an admirable Canoniſt, and moſt famous Caſuiſt of the Order of the Canons Regulars of St. *Auguſtin*; and there is *Petrus Navarrus*, or *à Navarrâ*, a very gallant man, who was a Secular Doctour. All theſe this ignorant Additioner calleth Jeſuites, that the blame, which he imagineth they lye under, may fall on the Society. But if they were Jeſuites, they would prove a credit to the Society; their Doctrine being far above the cenſure of ſuch an ignorant Additioner, who hath ſo little examined what is cited, that he doth not ſo much as know the Authors that are cited.

The like impudence and ignorance is ſhewed in the Index, put in the beginning of the Firſt Engliſh Edition: where the Tranſlatour endeavouring to faſten upon the Jeſuites the names of horrid crimes, maketh rather an Index of his own blindeneſſe, malice, and paſſion, then of the Book. For example under the letter K. he hath this, *A man may be killed for ſix or ſeven Duckats, or a Crown*; and a little after, *A man may be killed for an Apple*. By which he would give the Reader to underſtand, That the Jeſuites are ſtrangely prodigall of mens lives, and their Doctrine guilty of unheard of cruelties. But if we look on the places cited, we ſhall ſee the caſe is quite altered; and that the Authour of this Index hath made it his buſineſſe to encreaſe the *Fourbe*, and out-lye the Provinciall Letters, for to make the Jeſuites more odious. The firſt of theſe Maximes, for which *Molina* is cited *pag.* 151. is in that *pag.* ſo ſet down, that *Molina*

lina is notoriously falsified by the Authour of the Provinciall Letters: yet he retains something by which it is clear, That *Molina* speaketh of a Thief, who hath robbed you; for he hath these words, *Who hath taken from you the value of six or seven Duckats, or a Crown.* Now because the Doctrine, that alloweth to kill a Thief who hath taken from you though but a Crown, would not have sounded ill enough for this mans purpose, therefore he leaveth out both the term *Thief*, and the other words, which the Authour of the Provinciall Letters was not bold enough to suppresse; to make it passe for a Maxime of the Jesuites, *That a man may be killed for six or seven Duckats, or a Crown.* Which Maxime carrieth all that malice in it, which this man would shew he beareth the Iesuites, whom he would have thought *the most despicable and abominable thing of the world:* whereas the Doctrine of *Molina* is blamelesse, as appeareth in the Seventeenth and Eighteenth Impostures.

The other Maxime is, *That a man may be killed for an Apple.* By this the Index-maker would have it thought, That the Iesuites value mens lives so little, that for an Apple one man may kill another: which if it were true, you might kill a man, that would steal an apple out of your Orchard. But turn to the place cited, and you will read the malice or ignorance of this Index-maker. It is page 343. where *Lessius* speaketh thus. *It is not lawfull for a man to kill another to preserve a thing of little value, as for a businesse of a Crown, or for an Apple:* which words directly contradict the sense intended to be under-

derstood in the Index. There follow in the words of *Lessius*, in the place cited, these words, *Unlesse it should be a great dishonour to lose it. For in such a case a man may recover it, nay if need be, kill the person that hath it; because this is not so much to defend ones goods, as ones honour.* In which place *Lessius* doth not teach, That you may kill for an apple; but that a Person of Honour is not bound to stand still, and receive an affront, though the thing, in which he is affronted, be of no value. For example, a Gentleman carrieth a Rose in his hand, or an apple; an insolent Fellow, who would affront that Gentleman, snatcheth at the Rose; the Gentleman is not bound to let the Rose go, but he may safely hold it fast; and if the other proceed in his insolency, the Gentleman may endeavour to repell him: and if in the end of the strife the insolent fellow lose his life, the Gentleman shall not be guilty, saith *Lessius*, of his blood, provided that he keep (that which all Divines exact in such cases) *moderamen inculpatæ tutelæ, the moderation of a blamelesse defence*; that is, do no more then is necessary for his own defence, as *Lessius* requireth. Now this Doctrine, which gives the Honourable and Innocent Person a just right to defend himself, is very far from teaching, *That one may kill another for an Apple*, which *Lessius* never dreamt of. The Authour of the Provinciall Letters would impose it on him; but because he doth it not plain enough, the Index helps him out in belying *Lessius*. And this he doth in all the other crimes imputed to the Iesuites: which I call to make an Index of his

own malice, blindeneſſe, and paſſion.

Now then having run over all the other points of the Additionalls, let's come to the *Factums*, or Repreſentations, of the Curez. Of theſe alſo I ſay, that they ought not to be anſwered. My reaſon is, becauſe that the Pope hath already erected a particular Congregation of Learned men at *Rome* to examine the Book called *the Apology of the Caſuiſts*, and the Writings of the Curez againſt that Book. Which being ſo, both parties are to expect their judgement from that Court, and to addreſs their Complaints, or Defences, to *Rome*. And for my part I will expect their Cenſure, before I give mine, as I think it is the duty of every Catholique to do, and not to foreſtall the *Popes* judgement, whom both the parties concerned, that is, the Authour of the Apology and the Curez, do acknowledge their Judge in this cauſe. As indeed he is the ſole Judge, in whoſe Arbitrement the quarrel can ceaſe. For the matter being manifeſtly of thoſe cauſes, which are called *Cauſæ majores*, it appertaineth not to any private Doctour, or School, to determine, and by that means to give rules to all Chriſtendome; which cannot be done by any under the Pope. For this reaſon the Archbiſhop of *Roven* anſwered the Curez of his Dioceſſe, who firſt ſtirred in this buſineſs, in theſe words, as they are ſet down pag. 2. in fine. in theſe Additionalls, *That this affair was of great concernment, and reflected on the whole Church:* Therefore he refered them to the Synod of *France* then ſitting at *Paris*. Nor did that Synod define any thing as to particular caſes, or condemnation of opinions

ons held by Learned Authors. All which ſheweth us the importance of the matter; which being of the *Cauſæ majores*, or *greater Cauſes*, belongeth to the Head of the Church. This anſwer is according to the Doctrine of *Gerſon*, ſometimes Chancellour of the Univerſity of *Paris*. Tom. 1. *de examin. doctrin.* Conſil 3. and (not to cite others) according to *Du Val* a learned Sorboniſt, and late Author *de poteſt. Sum. Pont. p.* 4. *q.* 5. who ſpeaketh thus. *Conſtat ex perpetua Eccleſiæ praxi, quâ nihil unquam de Fide aut Moribus, abſque Romani Pontificis auctoritate & conſenſu decretum legimus. Hinc eſt, quod Primates & Archiepiſcopi in Provincialibus Synodis, præſertim ubi de Fide ageretur, Romani Pontificis auctoritatem ſemper exoptârunt, rati non aliter ſua decreta robur habere. This is certain*, ſaith he, *out of the perpetuall practice of the Church, in which we finde, that nothing hath ever been decreed concerning Faith or Manners*, (now all Morall Divinity, or caſes, concern *Manners*, as the rule of *Manners*) *without the Authority of the Pope of* Rome. *Hence it cometh, that Primates and Archbiſhops in their Provinciall* Synods (*eſpecially in matters of Faith*) *have alwayes deſired the Authority of the Biſhop of* Rome, *knowing, that their Decrees would not otherwiſe have any ſtrength.* So we ought in all reaſon to expect from his Holineſſe, and no other, the condemnation, or approbation of the Author of the Apology. I therefore will not go about to anſwer thoſe things.

Yet becauſe theſe *Factums* of the Curez are ſpread here in *England*, for no other reaſon then

to discredit the Doctrine of the Society, I think it but reason to set down some Thoughts, which may induce the Reader to suspend his judgement, till the matter be decided at *Rome*.

The first is, That it is not certain, that these *Factums*, or Representations of the Curez are really and truly legall acts; because that some of the ablest Curez are said to have renounced them, and some to have professed, that their names were set by others to these *Factums*, when they knew nothing of it. This, if when it cometh to the Test, it proveth so, will shew, that the whole businesse is but a turbulent proceeding of some unquiet spirits, and not really the Deed of the Curez in generall, as is pretended. I know the last Piece in the Additionalls maintaineth, that the *Factum* is truly the Deed of the Curez. But I say, That still it is not certain, that either that, or the former, was really a Deed of all, as is pretended, and not rather the act of a factious party, that usurped the name of all. And although I will not interpose to decide the question, yet I say we in *England* cannot at all be sure, having no other ground, but the Additioner, or Printers assurance, which no man can justly esteem any thing at all; he being convinced in the former answers to the *Additionalls* to be maliciously bent to say any thing, that seemeth against the Jesuites, be it true or false, not sparing even Blasphemy.

The Second Thought is, That supposing it be allowed, that these *Factums* are legall, then all that followeth is contained in these two Consequences. First, That those Curez think, that these

these opinions are taught by the Authours whom they alledge. Secondly, That the opinions in the judgements of these Curez are not tenible, and ought not to be taught. Now as to the first consequence, that they are mistaken in divers of the opinions is most certain. For example in the very first of the Catalogue, pag. 17. there is a notable errour. viz. They say, *That the Casuists teach, that a man may be confident he doth not sin, though he quit an opinion which he knoweth to be true, and is more safe, to follow that which is contrary thereto.* This is an errour. For no Casuist doth teach, That you may quit an opinion, *which you know to be true*: that were a meer madnesse; no Probability can excuse you against *a known Truth*. But the whole Doctrine of Probability, according to all Casuists, supposeth *a doubt* on each side. See the four first Impostures, and you will be satisfied of this.

Now as to the second Consequence, which I said followed, if it be allowed that these *Factums* are valid and legall; to wit, That the the Curez think that these opinions (I speak now onely of those which are truly cited) are not tenible, and ought not to be taught. I answer, That though they think so, yet we are not bound to joyn in their opinion, till the Church hath spoken, and declared for them. The Curez are on the one side, and the chiefest Divines of Christendom that have ever writ, are on the contrary. Whom shall we believe? The Curez are not known to have taught Divinity, nor writ Treatises of these matters, in which they give their censure.

sure. They bring no reasons, nor cite no authorities. For my part I shall rather believe one learned Authour, who hath joyned long experience with solid study, then forty unlearned men, either *Curez*, or Jesuits, or others. Which I do not say to villifie the *Curez*, but to reflect on the Authority which they oppose. For example, many of the cases, which are by the *Curez* supposed dangerous Propositions, are *Navarre's* opinions, though they do not cite *Navarre*, but some Jesuit. And I tell them, I will sooner believe *Navarre* alone, then a hundred such as never taught Divinity, never studied Canon-Law, (the chief ground of Morall Divinity) nor never had any Authority or name in the Church: whereas *Navarre* hath the approbation of all learned men in the world, is read in all Universities, and in the whole Church of God esteemed an Oracle of Learning. What then shall we say, when the *Curez* do not onely oppose *Navarre* alone, but St. *Antonine*, St. *Thomas*, *Gerson*, *Sylvester*, *Raymundus*, *Cajetan*, *Soto*, *Medina*, *Lopez*, *Peter Navarre*, *Angelus*, *Corduba*, *Sanchez*, *Suarez*, *Molina*, *Vasquez*, *Lessius*, *Layman*, and an hundred others? But of this again I advertise the Reader, that I pretend not to diminish the Authority of any Learned man, *Curé* or other: onely I say, it is not setting a number of hands to a Bill, which ought to sway, but Reason, Authority and Learning, that must be heard.

The third Thought concerneth the Apologist, that writ the Book, which most of these *Curez* are so violently set against, and which maketh so much noise in *France*. The man, whosoever he

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be (for he is unknown to me) is a very learned man; and I believe they that censure him, will never be able to disprove him. And therefore I could wish, they would leave the censure to him, to whom it belongeth, that is, to the Pope, and that Judicature which the Pope hath erected for that purpose at *Rome*, whither the Apologist hath appealed. He cannot be condemned, but that very many of the main Doctours of all Universities and Religious Communities must be condemned with him. For he is so wary, that he advanceth nothing without great Authority, and rather delivereth the opinions of others then his own. I will not say, but that there may be some fault in him. I know divers have condemned him, and divers also maintain him: and unlesse a greater authority intervene, then what one private Academy, or any single persons verdict can give, he hath and will always have the greatest part of Universities and Divines for him. The opinions, which he delivereth *as probable* are so, and will be so, till he that hath authority to decide, and teach the universall Church in matters of Faith and Manners, shall be pleased to teach us the contrary. When that is done, I suppose the Authour of the Apology will submit, and all good Catholiques with him. Till then, if I think the Apology is a learned Book, and containeth solid Doctrine, I think so with the Archbishop of *Tholouse*, and the Bishop of *Rennes* in *Bretagne*, whose Faith, Doctrine, and Life are such, that no man can call them in question; and this every person may think, till Higher Powers dispose otherwise. This maketh it clear, that

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all these *Factums*, or Writings, of these Additionalls, ought not to prejudice the *Apologist*; much lesse can they (as they are here intended in *England*) any wayes Patronize the Provinciall Letters, which are argued of manifest Imposture, in so many, and so notorious falsifications. Yet he that hath turned the Provinciall Letters into Latine, and calleth himself *Willelmus Wendrockius*, supposeth that all these *Curez* are for him, and that they joyn issue with the Jansenists.

The fourth and last Thought is, That I conceive we may justly, with due respect, ask some Questions of the Curez, which will breed occasion of wonder. First then I ask, why the Curez are so much against the Apology of the Casuists? That Book was made to vindicate the credit of all Casuists against the scoffing Irrisions of a Pamphleter. So that it seemeth, That to oppose the Apology may be construed to a desire of defending a Buffoon against a Religious Order, and against all Casuists; which I will not suspect of such Persons. Secondly I ask, why the Curez taking their Cases, which they would have condemned, out of a Book which containeth Jansenisme, never take notice of the greater errors, I mean the Heresies, contained in that Book. I know they endeavour an answer; yet it is such as doth not satisfie. For still the wonder remaineth, why the *Curez* should not shew as much zeal, in desiring that Hereticall Opinions, which daily spread in *France*, should be suppressed, as they do, that the Morall Doctrine, which they esteem bad, should be condemned. Thirdly I ask, why

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do not these Curez point us out some body, whom we may safely follow in resolving of Cases? By taking the authority from all Casuists, they leave us in the dark, and wholly guideless in the many doubts which daily arise. Is there no body who may safely be followed in matter of Cases? Is there in the Church no means to clear up doubts in Morality? Fourthly, to end these Queries, doth not this way of proceeding prejudice the Curez themselves, and take away all their authority in deciding any doubt, which may arise in every one of their respective Parishes? For if *Bonacina*, if *Sanchez*, if *Navarr*, if *Lessius*, if *Suarez*, if *Sylvester*, may not be believed; if their authority must not be heard, though Two, or Three, or Ten, (or as *Wendrockius* saith *ten thousand*) agree in a case, upon what account shall the *Curé* be believed? Allow the *Curé* as much vertue and learning as you will, yet he cannot expect to be generally esteemed more vertuous, or more learned then *Navarr*. And so, if one man, though never so learned, cannot decide a doubt, and appease a fearfull conscience, then all Curez and all Ghostly Fathers may sit still, and shall have no authority in settling consciences, and taking away doubts. And at length Spirituall Directours shall in matter of conscience have lesse credit, then a Physician or Lawyer in their Profession. Nay these, if they be able and conscientious men, shall have more credit even in matter of conscience, then a Ghostly Father. For the Physician shall be believed, if he tell his Patient, that he may eat Flesh on a Friday, or that he is not obliged to fast:

fast: and the Lawyer shall be credited, if he warrant his Client, that he may justly keep the Land which the Client doubted of. But the *Curé* shall have no authority left him in any doubt, for feare of the Monster of Probability. For whatsoever he saith, his Parishioners will tell him, that he is but one Divine, and that one Divine (according to his own Doctrine) cannot safely be followed.

All this in my opinion doth evidently inferre, that we cannot upon the *Curez* complaints condemne the Apologist, and those Casuists whom he citeth and followeth. Yet my intention is not to dispute against the *Curez*, nor do I undertake to defend the Apologist. But as I begun, so I conclude, that since the Pope hath Evocated the Cause of the *Curez* and the Apologist to himself, it is the duty of every good Catholique to expect those censures, and not to precipitate his own. But whatsoever be the event of the Apology, this is sure, that the Provinciall Letters are condemned by his Holinesse: and that they are convinced of manifest Imposture, Slaunder, Ignorance, and Heresie; which being so, the Doctrine of the Jesuits, and other School-Divines whom those Letters inveigh against, ought not to be prejudiced on that account; which is all that these Answers intended to shew.

An

An Appendix in Answer to a Book entituled, *A further Discovery of the Mystery of Jesuitisme.*

I Thought to have ended here; having answered all that belongeth to the Provinciall Letters and their Additionalls. But I am urged by severall Friends to take notice also of another Pamphlet, called, *A further Discovery of the Mystery of Jesuitisme.* For my own opinion, I conceive it to be so senslesse a Piece, that it deserveth not to be taken notice of: yet to condescend to the desire of others, I will do as I have done in the Additionalls, that is, I will shew that nothing in that Book deserveth an answer.

There are in it Six Pieces; whereof the two first are made by one *Peter Farrige*, during the time of his Apostasie from the Society. That these deserve no answer is palpable for three reasons. The first is, That they were made by an Apostata, who renounced the Catholique Faith, in which he had from his infancy been bred;

broke his vows to God, forsook his Religious Order upon private disgusts, and run away first to *Rochel*, and then into *Holland*. All which (if there were nothing else) maketh it evidently manifest, That he is not a competent witness against the Society. A Thief may as well be chosen judge of honest dealing, and a Rebell of Allegiance, as an Apostata of Religion. But such is the misery of those that persecute the Society, that, as the Jews did against Christ, *Quærebant falsum Testimonium adversus eum.* They sought for false witnesse against Jesus, so they seek for false witnesses against the Jesuites. They heed not, who beareth witnesse; nor whether it be like to be esteemed true: All they desire is, to finde some body, that will speak against the Jesuites. But as it happened with Christ, so in this doth it happen to the Jesuites; *Non erat convenicus testimonium illorum.* They brought no competent witnesse against Christ, nor do these that bring this authority of *Farrige's*, bring a competent witnesse against the Jesuites. This first reason might be enough; yet the two others speak plainer.

The second reason then is, That *Farrige*, whilest he writ these things, was not onely a Runnagate, such as I have described him, but was so upon record; condemned by the Parliament of *Bourdeaux*, and hang'd *in effigie* for his enormious crimes. Now who is so sensless as to judge, That a man by Act of Parliament condemned of Apostasie, Breach of Vows, Calumny, and made publiquely infamous upon record, can be credited in those Detractions, which

which make part of his condemnation?

Thirdly, If all this be not enough to ſhew what I intend, at leaſt *Farrige*'s own Recantation, and his Penance for his Enormities, ſpeak ſo plain, that nothing can be added. It is notoriouſly known to all the world, That *Farrige* perſecuted by his own crimes, which gave his reſtleſſe conſcience no quiet day nor night, did after two years and a half of his Apoſtaſie, or thereabouts, make a publique Recantation, to ask forgiveneſſe of the world for the ſcandall he had given, and of the Society for the notorious wrong he had done it in the ſeverall relations: which he ſolemnly profeſſeth to have been effects of his blindeneſſe and paſſion. This is ſo peremptory, that it voids all that can be ſaid to the contrary.

Yet our Preface-maker will have it clear, That an Apoſtata, in his actuall committing of the fouleſt crimes is more to be believed, then a Penitent man in his moſt ſerious proteſtations: which is a Myſtery that would never be believ'd out of *Bedlam*. The Tranſlatour, for the ſole proof of what he ſaith, relateth, That a Clergy-man told a Father of the Society, *That they* (the Jeſuites) *had overſhot themſelves in it, and had been better vindicated, had the Recantation been more modeſt.* Let's ſuppoſe, if you will, that this relation were true; what followeth? juſt nothing. For who was that Clergy-man? Perhaps *Monſieur Vincent*, a Miniſter of *Rochel*, of whom there is mention made in the beginning of the ſecond Piece of this Myſtery. But he was publiquely convinced of Falſity and Impo-

sture, in his own Town of *Rochel*, by the Lieutenant Generall of *Rochel*, as appeareth by his Act of the 28. of March in the year 1648. So that this Clergy-mans word signifies nothing. I say not this, because he is a Calvinist, but because he is convinced of Imposture.

But perhaps some may think, That by the name of *Clergy-man* is understood some Priest of the Catholique Church. To this I answer, That I do not think any of them were so simple, as to talk so foolishly; nor so forgetfull of their duty, as to Patronize an Apostata's Acts, and give them credit against a Recantation, which the Authour publiquely owned both in *Flaunders* and *France*, and thought himself obliged to set out, so to satisfie for his crimes, and to restore the good name to every one of those particulars, whom he had unjustly wronged. And so much for the two first Pieces. For I will not trouble the Reader, either with *Farrige*'s Recantation, or the Parliaments Condemnation of him, or the Popes Censure, and long Penance he was obliged to perform, or the other severall pieces which were set out against him, whileſt he remained in his Apostasie. If this poor mans fall was great, his Penance was also great, which he willingly embracing is become an example of a good Penitent. His fall is a memoriall of our frailty, and his Penance an argument of the great mercy of God to him, and an Inductive to those that have fallen like him, to do Penance like him.

The Third Piece of this Book hath for the Title, *The Secret Instructions for the Superiours*

ours of the Society of Jesus These are a part of the Mystery too. But the answer is easie. It is all a meer Fable. Never any such Instructions were given in the Society. But he that made the Libell thought fit to vent his own passion under the Title of *Secret Instructions*, &c. Now as to the Invention, or *strange Discovery*, of these secret Instructions, it containeth indeed a Mystery. It is not *strange*, That a Colledge being ransack'd, this Book, if it were there, among other Papers should be found there; which he that sets the Work forth, calleth a *strange Discovery*. But the strangeness is, That this Book should be found there, where it never was. This is the Mystery. It were no wonder to have found a Book, where it was; but to finde it where it was not, there's the *strange Discovery*. This is much like *Montalt's* jugling; who can finde in *Leffius*, that which is not in *Leffius*, as I have shewed in the Fourteenth Imposture; and generally appeareth in all this Work. To answer therefore to this secret, I tell you aloud, That there never was any such thing in the Society. I need say no more; for this Pamphlet hath been confuted long since, and shewed to be a meer Forgery.

The Fourth Piece is *a Discovery of the Reasons, why the Jesuites are so generally hated; by* Fortunius Galindus. To which I answer, That they are not *generally hated* by Catholiques; and so the whole discourse proceedeth (as Philosophers speak) *de subjecto non supponente*; which supposeth an errour in him that holdeth the discourse, and would give a reason why that is thus

or thus, which is not at all. If one would discourse, and bring many reasons, why the Sunne hath not shined these twelves years past, what would you answer to all that mans discourse? You would tell him (as I tell you) that such discourse needeth no answer; it being manifest, that it proceedeth upon a supposition which is an errour. If you had asked, why they that are not Catholiques, or live not as Catholiques ought to do, but are abandoned to their pleasures, do not love the Jesuites, I could have given you the reason. But the Title of this discourse is argued of Falsity, in all the testimonies that can be expected. Run over all *France*, *Spain*, *Italy*, *Poland*, *Sicily*, *Germany*, the *East* and *West Indies*, and you will finde the Jesuites are every where seated, every where honoured, every where loved by Catholiques, who have invited them to every place they are in. If they have some Adversaries that be good Catholiques, they are but few; and it is no wonder, that some, though zealous Catholiques, may by errour *disesteem* the Society; for none of them do (as the Title of this Discourse supposeth) *hate* the Society. This Discourse therefore failing in the very Title, I shall not say any thing more of it. Only I observe, it is much contrary to that complaint, which many, and among the rest *Montalt* in his Provinciall Letters maketh. For he testifieth his great regret, that the Jesuites are every where esteemed. You ought to have remembred this. For you know the Latine Proverb, *Memorem oportet esse mendacem.*

The Fifth Piece is a *Discovery of the Society* in

in relation to their Politiques. A gallant Title, and I ſhould have been very glad to have read the Work over and over, if I had met with any thing of Truth in it. For I eſteem the Society a very *Politique Body*; which hath a very prudent *œconomy*. But in peruſing this Piece, I finde it no better then a dream of a crack'd brain. The two grounds of all this Policy are notorious ſlaunders, and known for ſuch all the world over. The firſt is, That the Jeſuites build their Politiques on calumnies and ſlaundering of others; which is as far from their practice, as it is from true prudence. There is nothing in the world more fooliſh, then to think to raiſe ones ſelf to any ſtanding Dignity by calumniating others.

Lauda ut laudetis, Marce; ut amerio ama, ſaith the *Poet*. Nothing begets greater hatred then calumny: and ſo the Jeſuites Politicks and inſinuating themſelves cannot go upon that principle. The other is, their inſinuating themſelves into all States and Court-affairs, which giveth them a great knowledge of all that paſſes in the world, that they can acquaint their Generall of all things. *Pretty.* But by what way do they thus inſinuate themſelves into all Princes Favours? There 'twas you ſhould have ſpoke; for there's the craft. But I do not intend to diſpute nor refute. The whole Diſcourſe is ſtuffed with ſuch open falſities, that I need not ſay any thing. 'Tis openly falſe, that the Jeſuites ever inform their Generall, as you ſet it down, of State affairs, or that they meddle with State affairs, ſo ſeverely forbid among them. 'Tis openly falſe, and

and an intollerable slaunder to say, they make use of *the Secret of* Confession for this informing their Generall, as you assever page the sixth. 'Tis openly false to say, That they refuse to hear the Confessions of poor people, as you assever in the same page. 'Tis openly false (to come home to *England*) to say, That the Archpriest is a Jesuite *in voto*, as you say page 21. All that you say of Jesuites *in voto* is a meer fable: and all that Discourse of yours concerning Father *Parsons*, page 20. is a fiction and a meer dream. And so I will leave it to sleep with its Authour in his grave.

The last Piece of the Mystery is a Prophesie with a Comment upon it. The Prophesie is taken out of the Four Centuriatours of *Magdeburge*; out of whom, many a Fable may be taken: for they are full of them. The Saint, who is said to be the Auhour of it, is St. *Hildegard*, who lived (saith the *Short view* of the life of St. *Hildegard*, set before the Work I now speak of) *in a Monastery, built by some Magicall Assistance*, and *there was a strange Conflux of the superstitious Multitude to her*. Thus doth this Commentatour set forth his Prophesie, with such circumstances that must make every rational man suppose it a meer fable. But if the Text be not good, I must tell you, the Discourse upon it is worse. Never was there such a Rhapsody of Non-sense, as this hollow-brain has made for to crown the Mystery of Jesuitisme.

First he is sure, the Prophesie was meant of the Jesuites, because he hath applied it all to them. *Ipse dixit*. He might as well, and perhaps

haps (if this fell off currantly) will apply all the Apocalypse, and the twelve lesser Prophets, to the Jesuites: for I defie him to make more Nonsense of any thing, then he hath done of this. For to exemplifie in one onely passage, in his first Paraphrase, one of the reasons, why the Society (as he will have it) is called *Gens insensata*, (an insensate people, or a fooliſh senſleſſe Nation) is because St. *Ignatius* did once fast a whole week together. Did ever man talk so *insensatè* (so senſleſly?) And what will this man judge of *Simeon Stylites*, of *Moyses*, and of Christ himself, who fasted fourty dayes together? But I will not go on with arguing against a man, that hath had no care, neither of Truth nor Reason, nor appearance of either, in any one page of his Work. So that if he would have taken pains to discredit himself, and credit the Fathers of the Society, he could not have done it better, then by this *insensate* manner of impugning it. But so it is, the Integrity of those Fathers, their Learning and their Piety is such, That as that gallant Prelate of *France* and Ornament of the Purple, Cardinall *Peron* was wont to say of them, *A man may be a good Catholique without having any particular affection for the Society of Jesus; but he cannot be an enemy of that Order without errour and impiety*: which saying is most true of all the Religious Orders in Gods Church.

This

This Piece of *Leſsius* was promiſed in the Fourteenth Impoſture. The Reader is deſired to examine the Citations of that Impoſture by *Leſsius* his own words. *Lib. 2. de Juſtit. Cap. 9. Dubit. 12. pag. 98, 99.*

Dubitatio 12.

Utrum pro defenſione pudicitiæ & honoris liceat occidere eum, qui tentat violare.

Num. 76.

REſpondeo & dico primò, Licitum eſt mulieri, Adoleſcenti, & cuivis alteri, pro defenſione pudicitiæ occidere Invaſorem. Eſt communis ſententia Doctorum: quamvis D. Auguſtinus lib. 1. *de libero Arbitrio* cap. 5. videatur dubitare. Ratio eſt; quia pudicitia pluris meritò æſti-

æstimatur, quam multæ opes: præterquam quod in hâc re sit periculum peccati. Idem Ethnici senserunt. Nam, ut scribit Cicero oratione pro Milone, Adolescens, qui Tribunum occiderat volentem vim inferre ejus pudicitiæ, à Mario exercitus Imperatore absolutus fuit.

Num. 77.

Dico secundò, Fas etiam est viro honorato occidere Invasorem, qui fustem vel alapam nititur impingere, ut ignominiam inferat, si aliter hæc ignominia vitari nequit. Ita docet expressè Sotus ar. 8. Navarr. cap. 15. num. 3. Sylvester verbo *Homicidium* 1. qu. 5. Et Ludovicus Lopez, cap. 62. Antonius Gomez, Tom. 3. cap. 3. n. 23. Julius Clarus § *Homicidium*, num. 26. ubi dicit *periculum famæ æquiparari periculo vitæ*. Ratio est, quia hic conatur auferre honorem, qui meritò pluris apud homines æstimatur, quàm damnum multarum pecuniarum; ergo, si potest occidere, ne damnum pecuniarum accipiat, potest etiam, ne hanc ignominiam cogatur sustinere.

Num. 78.

Notandum est, variis modis honorem alterius posse impeti & auferri; in quibus videtur concessa defensio.

Primò, Si baculum vel alapam nitaris impingere: de quo jam dictum est.

Secundò, Si contumeliis afficias, sive per verba, sive per signa. Hic etiam est jus defensionis. Nam, ex sententiâ omnium, licet contumeliosum

sum occidere, quando aliter ea injuria arceri nequit, (quanquam ipse armis non invadat) ait Petrus Navarr. libr. 2. cap. 3. num. 376. Etsi autem id non inveniam apud auctores expressum, tamen videtur ex illis posse colligi (præciso scandalo, & aliis gravibus incommodis) quando contumeliæ sunt atroces, & aliâ ratione vitari nequeunt. Ratio enim naturalis dictat, licitam esse eam defensionem, quæ necessaria sit ad contumeliam depellendam & comprimendam: alioqui daretur licentia improbitati, optimos quosque contumeliis vexandi; quæ tamen multò quàm damna rei familiaris sunt acerbiores, magisque mordent animos. Cavenda tamen vindictæ libido. Non enim licet privatâ auctoritate contumeliam vindicare, sed tantùm compescere; quod etiam in vitæ & rerum defensione servandum: tanti interest, quo animo quid agas. Verum hæc sententia non est sequenda. Satis enim esse debet in Republicâ, ut injuriæ verbales verbis repelli, & legitimâ vindictâ comprimi & castigari possint.

Num. 79.

Tertiò, Si illatâ alicui alapâ cesses, vel etiam fugias; multi Doctores censent in hoc casu, si vir nobilis, vel honoratus hujusmodi injuriâ sit affectus, posse statim repercutere, vel fugientem insequi, & tantum infligere verberum vel vulnerum, quantum putatur necessarium ad honorem recuperandum. Ita tenet Navarr. cap. 15. num. 4. Henriquez. de Irregularitate, cap. 10. ubi citat multos pro hâc sententiâ: inter cæteros Jasonem, Cordubam, Mantium, Pennam, Clarum,

rum, Caietanum, & Antoninum. Eandem docet Petrus Navarr. lib. 2. cap. 3. n. 380. & citat pro hâc sententiâ Mercatum. Idem tenet Victoria Relect. *De Jure belli*. num. 5. ubi dicit, *Item, qui colaphum accepit, posse statim repercutere, etiam gladio; non ad sumendam vindictam, sed ad vitandam infamiam & ignominiam, etiamsi invasor non esset ulterius progressurus.* Unde sequitur, si ille fugiat, posse læsum statim insequi & percutere: si enim potest repercutere manentem, cur non fugientem?

Probari potest hæc sententia. Primò, qui rem meam accepit, & cum eâ fugit, potest à me percuti, ut eam relinquat, vel reddat, si aliter nequit recuperari. Atqui is, qui illatâ gravi ignominiâ fugit, honorem meum quodammodo secum defert. Nam in potestate illius est cum mihi restituere, offerendo satisfactionem: ergo possum illum percutere, ut honorem meum restituat, vel saltem ut eum sic recuperem.

Dices, est dispar ratio; nam res adhuc extat, & manet tua: sed contumeliâ illatâ, honor jam perlit: ergo hic non est defensio.

Respondeo, In eo est paritas, quod sicut res potest recuperari, ita etiam honor; qui in signis excellentiæ & hominum æstimatione consistit.

Secundò probatur; Quia si damnum à te rebus meis illatum non posset aliâ ratione sarciri, quam tui percussione, posses statim percuti, ut illo modo fiat damni reparatio: ergo si violato honore, non potest aliter fieri reparatio, quam si feriatur is, qui eum læsit, poterit fieri. Debet autem hoc fieri in continenti, dum adhuc læsio

honoris veluti pendet, suspensis hominum de tuâ fortitudine & generositate judiciis.

Tertiò, quia alias dabitur licentia improbis, quodvis genus contumeliæ in quemvis ingerendi; nam solâ fugâ, vel cessatione tuti erunt: præsertim quando desunt testes, qui eos norint, vel quando non morantur in eodem loco.

Hìc tamen adverte, si læsor veniam petat, offendi non posse; quia quantum in se est, honorem restituit: unde si alter velit ipsum impetere, poterit se tueri, ut rectè notat Petrus Navarra.

Num. 80.

Ob has rationes hæc sententia est speculativè probabilis; tamen in praxi non videtur facilè permittenda. Primò, ob periculum odii, vindictæ, & excessus. Si enim D. Augustinus ob has causas ægrè admittit, ut quis pro vitâ tuendâ alterum possit occidere, quantò minus in tali casu ob honorem tuendum concederet? Secundò, ob periculum pugnarum & cædium. Unde qui tali casu occideret, puniretur in foro externo, ut docet Gomez, supra, num. 24. etsi mitius; tum quia alter dedit causam; tum quia homo intenso dolore permotus non est omninò sui compos.

Num. 81.

Quartus modus est, si nomini meo falsis criminationibus apud principem, judicem, vel viros honoratos detrahere nitaris, nec ullâ ratione possim illud damnum famæ avertere, nisi te occultè interficiam. Petrus Navarrus n. 375. inclinat, licitum

licitum esse, talem è medio tollere. Bandem, tanquam probabiliorem, defendit Bannes q. 64. ar. 7. dub. 4. addens idem dicendum, etiamsi crimen sit verum, si tamen est occultum, ita ut secundum justitiam legalem non possis pandere: idem tenent quidam alii recentiores. Probari potest.

Primò, quia si baculo vel alapâ impactâ velis meum honorem vel famam violare, possum armis prohibere: ergo etiam, si coneris linguâ. Nam parùm videtur referre, quo instrumento quis nitatur inferre noxam, si æquè efficacitèr nocebit.

Secundò, quia contumliæ possunt armis impediri, ergo etiam detractiones.

Tertiò, *Periculum famæ aquiperatur periculo vitæ*, quod est commune pronunciatum Jurisperitorum, inquit Clarus num. 26. Atqui ob periculum vitæ evadendum, licitum ast occidere: Ergo, &c.

Quartò, quia jus defensionis videtur se extendere ad omne id quod necessarium est, ut te ab omni injuriâ serves immunem: monendus tamen detractor prius esset, ut desisteret.

Num. 82.

Verum hæc quoque sententia mihi in praxi non probatur, quia multis occultis cœsibus, cum magnâ Reipublicæ perturbatione, præberet occasionem. In jure enim defensionis semper considerandum, ne ejus usus in perniciem

Reipublicæ vergat; tunc enim non eſt permittendus. Accedit, quod etſi ſpeculativè vera eſſet, tamen vix in praxi poſſet habere locum. Nam infamia vel eſt illata, vel non eſt. Si eſt illata, non extinguitur per mortem infamantis. Si non eſt illata, plerunque non ſatis conſtat, aliter non poſſe eam impediri: ac proinde non poterimus eo modo defenſionis uti.

FINIS.

These few *Errata* the Reader is desired to correct with his Pen.

PAg. 121. lin. 5. for *one twentieth*, read *one and twentieth*. pag. 382. lin. 27 for *à Popâ*, read *à Papâ*. pag. 428. lin. 24. for *contray*, read *contrary*. pag. 452. lin. 20. for *Auguſtini*, read *Auguſtino*. pag. 453. lin. 20. for *poſſunt*, read *poteſt*. pag. 478. lin. 16. for *credit all*, read *credit at all*. pag. 479. lin. 8. for *Herrſie*, read *Hereſie*. pag. 491. lin. ult. for *ſuſpended ab*, read *ſuſpended and interdicted ab*.